

NOVEMBER 1960

# Moody

## MONTHLY

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## O Holy Night

*O holy night, the stars  
are brightly shining;  
It is the night of the  
dear Saviour's birth;  
Long lay the world in  
sin and error pining  
Till He appeared and  
the soul felt His worth;*

*A thrill of hope the  
weary world rejoices;  
For yonder breaks a new  
and glorious morn.  
Fall on your knees, hear  
the angel voices;  
O night divine! O night  
when Christ was born!*

*Led by the light of faith  
serenely beaming;  
With glowing hearts by  
His cradle we stand,  
So led by the light of  
the star brightly gleaming  
Here came the wise men  
from the Orient land.*

*A thrill of hope the  
weary world rejoices;  
For yonder breaks a new  
and glorious morn.  
Fall on your knees,  
O hear the angel voices;  
O night divine! O night  
when Christ was born!*



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Nov



# NOW THANK WE ALL OUR GOD

By Joseph Bayly

**T**HE sky is gray. Winter has come early, and a smell of snow is in the air, even though it's only the end of November. A wind from off the Delaware blows across the headstones in our little graveyard.

I think that every church should have a graveyard, to remind people of how short life is and how soon death comes. But nowadays they're as scarce as hymns about heaven. It takes a church that's more than a hundred years old to have one. And most of them are no longer used for burying—they're just reminders of the past. I wish ours were still used: I'd like to pass Mr.

Rust's grave each Lord's Day morning, and Mr. Shelton's. I'd like to be reminded of our little Danny's life down here on earth, and the comfort of the resurrection, *here*, outside the Lord's house, instead of over at the Memorial Gardens.

But this is no time to stay out here in the graveyard. That wind is too raw,

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and besides, the service is probably just beginning.

Our little meetinghouse isn't much to look at—just this long room with white walls and old benches that aren't very comfortable your first few Sundays. Too straight, and they hit you in the back at the wrong place. Funny thing, after coming a few times you're hardly bothered by them.

The heat feels good this morning. We've really appreciated that central heating system since it was installed a few years ago. Before that we had one of those victrola-type space heaters. Made a lot of noise—the pastor used to laugh about people referring to our church as “the one with the big blower.” He hoped they meant the space heater.

Pastor is going down the aisle now. Had this church for twenty-one or twenty-two years. Seems sort of old-fashioned, I guess. Today five or six years is about par for the course.

Thelma is playing the little organ—“Day by day, and with each passing moment, strength I find to meet my trials here.” I like those Swedish hymns—they remind me of a wintry day. A raw wind seems to blow through all of them, yet they warm you at the same time.

This will be a praise meeting, after we've sung a few hymns. People will tell what they're thankful for, especially in view of the past year. Sort of a tradition for Thanksgiving morning. We hold it early so that the kids can get to the annual football classic later in the morning, and the moms can get home to baste the turkey.

### ★ Now the testimonies begin.

That's Ed, first. Sunday he was up to see his wife at the state hospital. Those are his three children, sitting at his side. Wonder if I'd be saying “Thank You, Lord,” if my wife were in a mental institution and I were raising several children.

Can't see that next man, because he can't stand up. He's sitting toward the back. All his life he hasn't had the use of his arms or legs. What a verse for him to be giving: “I have learned in whatsoever state I am therewith to be content.” He really knows what Paul was talking about.

Now Mrs. Mainwaring. Talking so quietly you can hardly hear her. Says that last year at this time she faced surgery. But God was with her and restored her to health.

Dave wants to thank the Lord, also the people in the church, for taking care of his family while he was out of work. It was real Christian love, he says, and his neighbors noticed it. And the men he works with. He's thankful for this opportunity to witness to them

about the Lord.

Tony's next — everybody knows Tony. You really have to concentrate if you want to understand him. He's thanking the Lord Jesus Christ for dying on the cross for his sins and bringing him out of a false religion sixteen years ago. And this year, praise God, his wife has been saved. “Praise the Lord!” Now he wants everyone to pray that his grown children will be saved, too.

Helen holds her mother's hand while she speaks. She's having a hard time getting started. Father died last spring. It's been a difficult adjustment. But thank the Loving Heavenly Father for His faithfulness. I'm sure Helen's mother is thanking Him too for her grown daughter's faithfulness.

There's that new fellow—I haven't met him yet. He's saying that he gave his first testimony in this church back in 1947. Then for years he got away from God. But now, thank God, he has come back. And so have his wife and children. From here on in he wants to make up for all those wasted years.

★ Now the pastor. He's reading David's words of thanksgiving in Psalm 103:

“Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.” Everything that David mentioned is wonderful, but look at what he put first: “... who forgiveth all thine iniquities.” That's first, and that's best, because that means heaven—maybe before the next Thanksgiving Day service for some of us.

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand... how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”

“Now thank we all our God, with heart and hands and voices.” That's the final hymn, and a good one.

See the kids hurrying off to the football game. This is one time when folks don't stand around to talk very long after the meeting.

Look, it's snowing! And listen to the little children squeal! I'll bet that if we had the service now, every last one of them would thank Jesus for the snow.

Hey, duck.

END

Moody Monthly

# MOODY MONTHLY

The Christian magazine  
for all the family

combined with Prophecy Monthly

Volume 61, No. 3

November, 1960

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speaks on the fundamentals  
of the faith.

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"While recognizing his place and his responsibility in the present society of which he is a member, the believer in the Word of God sets his course according to the teaching of that Word. 'Heaven and earth shall pass away'; so he may not live only for material things. 'Each one of us shall give account of himself to God'; so he must live now with that accounting in view. 'He (Christ) must reign'; so he, the believer, is willing to be in the minority, willing to bear the reproach of sinners, for his eye is on another day. 'My reward is with me'; so he waits his revelation, his recognition and his reward."

Every Christian should have a copy of Dr. Culbertson's book *God's Provision for Holy Living*, a happy blending of Bible study and practical exhortation. 112 pages, paper bound. For your free copy, write Moody Bible Institute, Dept. M-0-869, 820 N. LaSalle Street, Chicago 10, Illinois.

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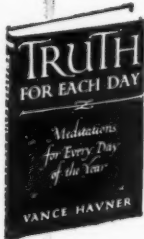


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## This Month

AS JOSEPH BAYLY sat in church last Thanksgiving morning, he pulled an old envelope from his pocket and jotted down the testimonies of his fellow-worshippers. This was his inspiration for, "Now Thank We All Our God." Mr. Bayly is the editor of *Windard Press* and the former editor of *His* magazine. The church he attended was, after years of disuse, reactivated largely through the concern for an evangelical testimony in the area of the late Christian novelist, Grace Livingston Hill.

## THE LIFE OF LOUIS PAUL LEHMAN, pastor and radio speaker, would



be fine fare for any biographer. The record of his outstanding ministry would run something like this: converted at six, preaching at nine, evangelistic work at twelve, first church grew from a hand-

ful of families to some 500, present church has a Sunday school of 1,000, etc. His writing has appeared many times in *MOODY MONTHLY*, and this month he shares with us one of five favorite radio messages, the story of "The Pearl and the Fool."

WE MET JOHN FISH at the Christian Booksellers Association convention in Chicago last August, and he promised to write an article for us. With the pressure of a busy schedule before him and the first draft already forming in his mind, he set out to dictate the material to his wife while driving home to Kalamazoo. Result: we received sometime later in the mail, "A Bookstore is My Pulpit."

JOHN PHILLIPS wrote, "Are you Thankful for God's Will?" for the same reason he preaches four, sometimes five, times a week—he has a compelling urge to minister the Word. For some ten years Mr. Phillips immersed himself in the Scriptures in what he terms "a spot in the back side of the desert" in British Columbia. Now, in addition to his work as director of course development for Moody Correspondence School—and as the father of three girls and one boy—he carries on an intensive ministry of preaching and teaching the Word of God.



Moody Monthly

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# LETTERS

## TO THE EDITOR

### Thank You, Dr. Smith

The one article I look forward to most is "In the Study" by Dr. Wilbur Smith. He has given me much biblical food for thought, and I have thoroughly enjoyed every article. But I do believe he has outdone himself in the current articles related to "Jerusalem in Prophecy." They are tops.

I am hoping that Moody Press will publish these articles in book or pamphlet form as they should be widely distributed to Christian people all over our land.—Charles Kueck, Jr., Abilene, Tex.

After taking a trip to the Holy Land in March, the MOODY MONTHLY has come to me, most happily, with the series of "Jerusalem in Prophecy." It is a joy to thank you and Dr. Wilbur Smith for this series.

... You may also know that I was keenly interested in the article, "The Jewish Holy Days and Things to Come" [September] by Nathan J. Stone. Because of his article, my heart will be closer in tune to the hearts of our Jewish women in America during those days—as well as praying for those in the land of Israel.—Helena B. Collins, Santa Rosa, Calif.

### The Same Problems

We enjoy reading MOODY MONTHLY very much and doing the Bible quizzes. Articles such as "The Shovel" [January] are very applicable, and I would like to have shown it to many, but as our copy goes to London after reading, this was not possible.

Some of the "Ads" we find amusing. "You buy the record and we give you the recorder." Poor little Britain cannot afford those things. But the problems are the same—sin, lawlessness, the we-can-get-on-without-God attitude—and there is only one answer, the precious blood of the Lord Jesus.—Wm. B. King, Kenton, Hamow, Middlesex, England.

### A Tale of Tithing

It is true that we should not "sound a trumpet" (Matt. 6:2) and do our good works to be seen of men (Matt. 6:1), but it is just as true that we are to provoke others to good works (Heb. 10:24). Often the good works of another have encouraged me to order my life in certain channels.

As I stand on the western shores of life and look back over my fifty years

of experience with tithing, I am convinced that the Lord responded, click, click, click, to our one tithe, two tithes, then three tithes.

These are precious experiences, and I hesitated to put them before the eyes of the public until one evening it came very strong to my mind that when Moses had "told his father in law all that the Lord had done," (Ex. 18:8) that Jethro rejoiced and said, "Blessed be the Lord... now I know that the Lord is greater than all gods" (Ex. 18:10, 11).—R. I. Humbert, Flora, Ind.

### Correction, Please

I must point out one thing which appears to be a mistake on page 31 of your August issue... in which this statement was made: "also recorded only in Luke: 'O Jerusalem, Jerusalem.'" In my King James Bible it is also in Matthew 23:37-39.—Irene B. Walton, Black Mountain, N. C.

In my humble opinion, Robert H. Congellier is wrong in his comment on H. B. Carpenter's comment on the expression, "to give your heart to the Lord."

In Mark 7:21, 22, there is a list of thirteen sins of the heart. Does God want such a heart? It is only when the sinner trusts the Lord as Saviour that the heart is cleansed and then, the Scripture says, "My son, give me thine heart" (Prov. 23:26). One must be a son first.—George Hoekstra, Chicago, Ill.

### Unusual Christmas Pageant

You might be interested to know that as chairman of the YPS part of our Sunday school Christmas program, I used the "Painless Christmas Pageant" suggested in one of your issues last year [Sept.]. It was a delightful change and a real blessing. The young people, while making it at a farm of one of our members in balmy September, were thrilled with the afternoon "out in the open" and even the farm animals "co-operated" wonderfully.

When we showed the slides with the tape-recorded "story" and carols on a crisp cold evening in December, a double blessing was in store for us all. I recommend the pageant heartily for a refreshing change.—Mrs. Fred Bristol, Meriden, Conn.

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# report

*The month's* **WORLDWIDE NEWS in brief**  
Leaders Speak On "Religious Issue" • Survey Of Senior Citizens Disturbing

## THE RELIGIOUS ISSUE

While political leaders officially expressed dismay at "the religious issue" in the current presidential campaign, ministers and laymen of many groups continued to raise the question.

President Eisenhower said he hoped the matter would be "laid on the shelf" until after the election. He said he and Vice-President Nixon had agreed not to raise the issue during the campaign.

However, candidate John F. Kennedy's brother, Robert, said the senator's religion (Roman Catholic) was "the No. 1 question."

A group of 150 Protestants called the "National Conference of Citizens for Religious Freedom" (most of them conservatives) said there was an "unresolved conflict" between Senator Kennedy's statements that he would not be influenced by church pressures and the official position of his church which insists that he is duty bound to submit to its direction.

On the other hand, Episcopal Bishop James A. Pike said that "to seek to persuade citizens that they should in no wise vote for a man simply because he is a Roman Catholic is outright bigotry."

Recently these groups officially opposed the election of a Roman Catholic president:

The General Presbytery of the Assemblies of God: "We are not religious bigots, but we must stand and be counted against any ideology which would undermine our God-given program at home and abroad."

Minnesota Baptist Convention (Conservative).

The International Pentecostal Assemblies.

Church of God (Cleveland, Tenn.): "We honestly doubt that a Roman Catholic president could or would fully resist the pressures of ecclesiastical hierarchy."

## NAMES IN THE NEWS



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• **CHARLES R. HENNIX, JR.**, formerly of Youth for Christ, has been appointed executive administrator of the Radio Bible Class, Grand Rapids, Mich.

• **ALDEN A. GANNETT**, associate professor of Bible exposition, Dallas Theological Seminary, has been appointed president of Southeastern Bible College, Birmingham.

• **PHIL KERR**, musical evangelist and composer, died in California at the age of 53 after a heart ailment of several months.

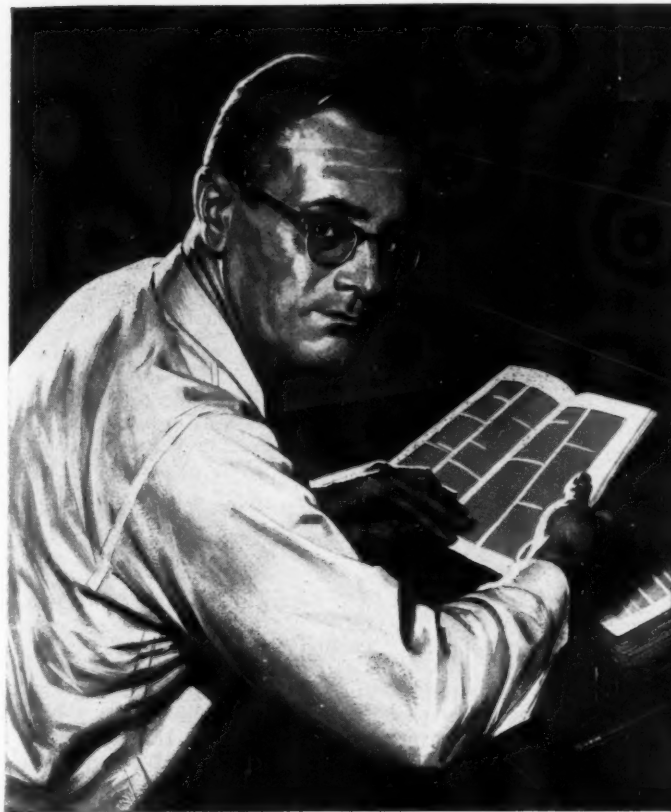
• **WILLIAM EAKIN** has been ap-

pointed director of Youth for Christ's high school department, succeeding Jack Hamilton, who will coordinate the teen ministries of YFC in Los Angeles.

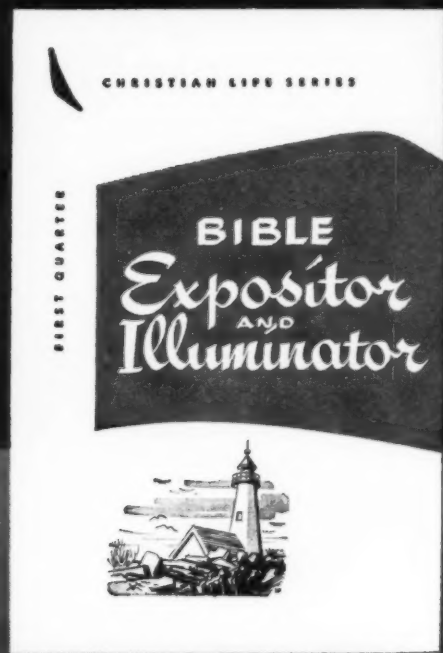
• **ELIZABETH COLE**, 25-year veteran Nazarene missionary nurse in Swaziland, has been made a member of the Order of the British Empire by Queen Elizabeth II.

• **DR. GLENN STILLWAGON** of Monongahela, Pa., was elected president of the Worldwide Christian Chiropractors Association at the group's convention in Toronto.





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### TWO DISTURBING SURVEYS

The need for evangelization among the  
nation's "senior citizens" was made  
apparent by two recent surveys.

In Iowa a report on the problems of  
those over 60 indicated that religion is  
decreasing "as an important source of  
meaning and security in later life."

More than half of the women inter-  
viewed said that religion "was the  
most important thing in my life." Among  
the men the picture was dif-  
ferent. Nearly half omitted church-  
going as a preferred activity, and more  
than one out of three did not charac-  
terize religion as a major source of  
comfort.

A table on "preferred leisure time  
activities" showed that 84 per cent of  
the men and 90 per cent of the women  
enjoyed radio or television. In con-  
trast, "reading the Bible" was enjoyed  
by 41 per cent of the men and 66 per  
cent of the women.

In another survey, concerned by the  
low rate of participation in church life  
among rural farm and non-farm fam-  
ilies, the Rural Sociology Society set  
out to find some answers. In one Ohio  
county, two reasons were predom-  
inant: the people weren't interested  
and they felt no need.

Other reasons included: "no time,"

"dislike of ministers and members,"  
"can't afford to," "no interest in so-  
cializing."

The study also revealed one reason  
why people go to church. Forty per  
cent said "for spiritual enrichment."

### BRIEFS

**Received:** during fiscal 1959-60, a re-  
cord response of 1,421 inquiries per  
working day by the Roman Catholic  
Knights of Columbus from their mag-  
azine and newspaper advertisements.

**Discussed:** by church leaders and offi-  
cials of the American Medical As-  
sociation, ways to improve medical  
missions: better furlough training,  
improved ways of disseminating the  
latest medical developments.

**Planned:** a \$92,000 national headquar-  
ters building in Colorado Springs by  
Young Life.

**Estimated:** contact with 100,000 college  
and university students this year by  
staff and evangelistic teams of Campus  
Crusade for Christ.

**Visited:** thousands of homes in Dela-  
ware County, Pa. (suburban Phila-  
delphia), as part of a "Tell Everyone  
Campaign" headed by Cornelius Van-

Five thousands shekels, believed to be the same type of silver coins as those received by Judas  
Iscaariot for his betrayal of Christ, were recently discovered in a field on Mt. Carmel, Israel.  
Police Inspector Karol Singer of Haifa examines the discovery. Religious News Service photo.



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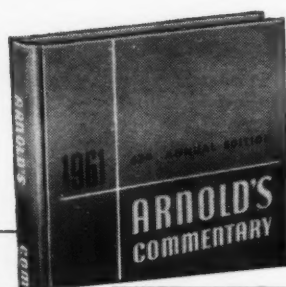
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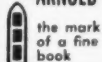
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**Reported:** 600 decisions during the Albany, Ga., campaign of John Edmund Haggai.

**Growing:** Roman Catholic population of U.S. at a rate twice as fast as the general population, according to Notre Dame U. sociologist Dr. Donald Barrett.

## FOREIGN

**Congo**—Twenty-two of the 32 missionary agencies in the country reported they had 255 missionaries there as of September 10, indicating 108 had returned since the mass evacuation last July. As of July 1, however, these boards had 1,000 missionaries in Congo.

**Cuba**—The West Indies Mission has withdrawn its missionaries because of increasing tension. Most of them will be assigned to other fields.

**Costa Rica**—Representatives of all evangelical groups launched an "evangelism in depth" effort in October, the second such campaign in Central America. It will continue through next April.

**Vietnam**—More than 20 pastors and 200 church leaders gathered for a conference under Orient Crusades, heard such men as Dr. Ray Stedman, Palo Alto, Calif., and the Rev. Edwin Spahr and the Rev. Gervasio Dimaano from the Philippines.

**Sudan**—The government of the province of Equatoria has ordered missionaries to close bookshops and other business-connected enterprises. It is part of the country's "complete Islamization" program.

**Switzerland**—Evangelist Billy Graham preached to at least 85,000 people at six rallies he conducted in Bern, Zurich and Basel.

**Brazil**—Following the World Baptist Congress, Dr. J. Edwin Orr conducted a "Campaign of Spiritual Encouragement" for the evangelical churches of Brasilia, the country's new capital city of 200,000.

**Africa:** The city of Ouargla, frequently referred to as the future "petroleum capital of the Sahara," is to have a Protestant chapel. Situated in the center of the growing town, the church will be erected under the auspices of the French Reformed Church through its military chaplaincy, which also serves the expanding population in the Sahara desert.

## AWARD FOR SERVICE



Two British evangelical missionaries, 85-year-old Sir Henry Holland, and his son, Dr. Ronald Holland (shown above arriving in Manila with Mrs. Ronald Holland), have received the 1960 Ramon Magsaysay Award for outstanding public service in Asia. The \$10,000 award, established in 1957 in honor of the late Filipino president, was made in recognition of the Hollands' outstanding work as eye surgeons in northwest Pakistan.

## RADIO

The American Broadcasting Company has dropped four paid network religious programs, "Frank and Ernest," "Wings of Healing," "Oral Roberts" and the afternoon "Radio Bible Class." The network's New York City station cancelled seven local paid programs.

Christian station TIFC in San Jose, Costa Rica, broadcast all open sessions of the foreign ministers' conference of the Organization of American States, gaining many new listeners thereby.

The Mennonite Brethren Church of Europe began a weekly gospel broadcast in September over radio Luxembourg.

## BULLETIN BOARD

**THE NINTH ANNUAL** Evangelical Literature Overseas conference will be held at Wheaton, Ill., Bible Church, November 30-December 3. Among the speakers will be Dr. Rene Pache of Switzerland, Dr. Robert Cook, Dr. Clyde Taylor, Dr. G. Christian Weiss and Kenneth Taylor.

**THE SECOND INTERNATIONAL** convention on missionary medicine is planned for December 26-29, 1961, at Wheaton College, Ill., by the Christian Medical Society.

Moody Monthly

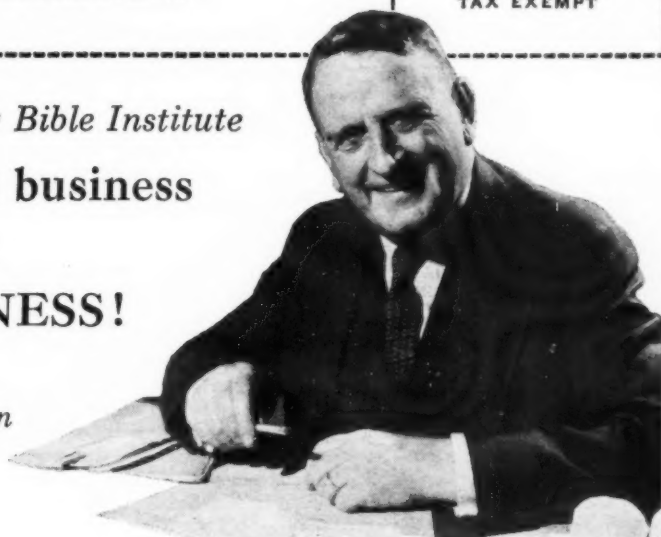
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# EDITORIALS

## **A Time to Vote and Pray**

At this writing more than a month of intensive campaigning remains before the November election. Both parties are deploring the prominence of the so-called religious issue, but no one doubts for a moment that it will continue to play a major role until the ballots have been counted.

Mr. Kennedy has protested his independence so strongly that his Catholic support in certain quarters is probably suffering strain. Among Protestant voters this stand may win admiration for him as a person and a candidate, but it will hardly relieve the fears of those who clearly see the perils of the precedent his election would create.

At least two duties now remain for readers of these pages. First, having come to a decision on the basis of prayer and principle, they face the obligation of recording their convictions with ballots. For some a trip to the polls may not be convenient, but it should be made. The Word of God clearly pictures the Christian as a model citizen, respecting the authority of government and "ready to every good work" (Titus 3:1). To "take a stand" counts for little, unless one is ready to follow through with consistent action.

But we should not stop with voting. This is a time when Christians should be much in prayer for their country and its guidance. Especially they should be in prayer about our country's moral and spiritual need. Perhaps our nation with its unbelief and wickedness is closer than we know to the day when God will say to us as He did to Israel, "Behold, I am against thee" (Ezek. 21:3).

This is the time to go to the polls with a dedicated vote, but it is also a time to lift up our eyes to the abject spiritual and moral need of our country and to lift up prayer for His gracious conviction and revival.

## **Business of the Christian**

As we write these words, the United Nations has been in plenary session for nearly a week. Behavior undreamed of on a diplomatic level has been a daily occurrence, as Khrushchev and his murderous crew, angered by the timely intervention of U.N. forces in the Congo, frustrated by the failure of the Russian mission to establish a foothold there for communism, and humiliated by the overwhelming vote of approval of U.N. policies, have attempted to reorganize this world body along communist lines.

We are reminded forcibly of the words of II Peter 2:10 concerning those in the latter days who "despise government": "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

Ought the Christian—while knowing full well that world peace can come on a permanent basis only when the Prince of Peace rules in the affairs of men and nations—be interested in such "deliberations" as these?

Dr. Robert Smith of Bethel College, St. Paul, gave pertinent word on this question a short time ago. Speaking on "The Church and the Family," he said that the word "provide" in I Timothy 5:8 covers more than the mere provision of physical sustenance. The parent is responsible also for providing good government wherever possible, so that his family may be brought up in a favorable environment. Therefore, he concluded, the Christian should be vitally concerned about what goes on in government, whether on a community, county, state or federal level. Logic compels us to add, on the world level also.

How much the world has shrunk in recent years! A riot occurs in Leopoldville, and before the tremors have died away all Africa is shaken and the whole world is involved.

Meanwhile, the war remains "cold" and, for the moment at least, civilization as we know it is preserved.

Is this the Christian's business? We believe it is. As parents who would provide well for their children, as disciples dedicated to the progress of missions, as Christians desirous of living "a quiet and peaceful life in all godliness and honesty," what goes on in the U.N. vitally concerns us. Here is abundant opportunity for Christians to pray daily for governments and rulers and all that are in authority, as we are enjoined to do.

## **Where Thankfulness Begins**

Only to the degree that we believe our blessings come from God can we be truly thankful. If health and plenty and peace come by chance, there is nothing to be thankful for. But if the Bible is true, if God is the Giver of every benefit, if He is sovereign and it is by His mercies that we are not consumed, then we have abundant cause for thankfulness.

If we are unthankful for harvests and enough to eat, perhaps it is because we believe that harvests and abundance are of man's own making. They are the product of scientific farming, crop rotation, hybrid seed corn, food supplements and better breeding. Or are they?

If we are unthankful for peace, even in a restive world, perhaps it is because we feel we have earned this peace by means of U.N. conferences, meetings at the summit and wise international treaties. And yet events in recent months headline the frailty of all these things.

If Christians are even a shade unthankful for their heritage in Christ—loosing from sins, the bright hope of His coming, eternity with Him—perhaps it is because they think they have come to know the pattern of Christian living, the way to spiritual self-sufficiency. And yet the experience of every day should lead the believer to exclaim, "I need Thee every hour."

If we are unthankful it is not our lack of need for the goodness and grace of God which makes us so or His lack of gracious provision. Rather it is our failure to realize that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). And this in turn, for some of us, could be because we still have not received what He would give through Jesus Christ.

## **Some Through the Flood**

Friends who have been facing trials may take courage from the example set by contestants in the International Paralympic Games. You've never heard of the IPG? We never did either until one day, leafing through *The New York Times*, we came across a feature story on the games by Howard A. Rusk, M.D.

The International Paralympics is a series of athletic events patterned after the Olympics, with this important difference—the IPG involves persons who are either paralyzed or constantly confined to a wheel chair because of a spinal disability. Hard to believe? Wait. Among the events listed for competition are basketball, shot-put, javelin throw, swimming, fencing, archery and table tennis. One fellow from America, sitting in a wheelchair, threw a javelin 97 feet and put the 16 pound shot 33!

That's not all. Consider Wilma Rudolph of the U.S., who at age four was stricken with pneumonia and scarlet fever, temporarily lost the use of one leg, had to wear orthopedic shoes for several years, then went on to break the world's record for the 100 and 200 meter races for



women—not in the Paralympic Games, but the Olympics, running against the finest women athletes in the world.

Or take Karoly Takacs of Hungary. In 1948, shooting with his right hand, Takacs won the Olympic gold medal for pistol shooting. In 1950, he had his right arm amputated between the elbow and the wrist. In 1952 he returned to Olympic competition and won the gold medal again—shooting with his left hand.

Let's take a lesson from these courageous folk. And when things are at their worst, read the prayer the early disciples prayed, with the caldrons of hate bubbling all about them: "Lord, behold their threatenings: and grant unto thy servants . . ." Deliverance? Peace? Comfort? Security? No. **Boldness.**

It's the inner ramparts we need to guard first of all. The flesh keeps crying out, "The way is hard." But God keeps saying, "Trust Me and be strong." Reading the Record, we are convinced that God is not nearly so much concerned with removing difficulties as He is with making bigger men.

### The Measure of Thankfulness

As pointed out elsewhere in this Book Issue, Christian books may outlive their writers by many years. This fact has come to mind again in leafing through a well-worn copy of Alexander Cruden's *Complete Concordance*, first published in 1737.

Few Christians, it would seem, have had a more bleak and difficult life than this Scot. Three times he was confined in mental institutions. Most of the rest of his life was lived out as a bookseller and proofreader in London. And yet his *Concordance* gives an impressive list of things for which the Word of God says we are to be thankful. We offer it as a possible checklist for rating the level of your own thanksgiving this year.

Mr. Cruden declares that the Bible says we are to give thanks to God for:

1. Spiritual blessings, such as willing hearts to do works of piety and charity (I Chron. 29:13, 14).
2. For moral blessings as wisdom and knowledge (Dan. 2:23).
3. For saving grace (Rom. 1:8; I Cor. 1:4).
4. For the judgments of God upon the wicked (Ps. 9:1-3).
5. For the enlarging of Christ's Kingdom (Rev. 11:17).

6. For the deliverance from the body of death (Rom. 7:25).

7. For temporal deliverance (Ex. 15:1, 2).

8. For Christ, the unspeakable gift of God (Luke (2:38).

9. For the deliverance of God's ministers (II Cor. 1:11).

The thoughtful reader may already have noted one striking thing: that is, the fact that most of our reasons for thankfulness come under Mr. Cruden's seventh point. What of the other eight occasions for gratitude to God? Perhaps we are more near-sighted than we think!

### The Native Church

From the very beginning of the modern missionary movement, the need for establishing indigenous churches has been recognized. And we honor the many prodigious efforts that have been made through the years to accomplish this objective.

An unforgettable picture comes to mind of one missionary in Nigeria who fought the never ending battle against heat, humidity and tropical disease while conducting a Bible school for the training of native leaders. Five days in the week they studied under his tutelage. Week ends he would send them out on motorcycles, which he himself kept in repair, to preach the Word. Out through the jungle they would go, often over trails so little traveled they were hardly discernible. And God gave them precious fruit for their labor.

Such a training program, nurtured in the discipline of prayer, study, work and witness, was calculated to produce a virile, aggressive native church. For this the missionary gave himself until he could give no more; then he came home to die, wondering if the church he had helped build would be able to stand.

That was thirty years ago. Such selfless devotion has been repeated, we are sure, thousands of times. But the question still remains to plague us as we see the native church in many areas of the world facing the supreme test. Will she be able to stand?

In Congo, thousands of missionaries have been forced to leave. The job of training, for the present at least, has been wrested from their hands. The children are on their own. But the weapon of all-prayer is still available. Let all who love our Lord Jesus Christ in sincerity pray for the church in Congo, that she may stand in this day of adversity, and having done all, stand, and thereby set an example for native believers throughout the world.

### Coming Next Month

#### THIS FAMILY LIKES TO GIVE AT CHRISTMAS

If Christmas has become a burden at your house . . . if you're fighting to keep the spiritual meaning of this special season, you'll want to visit the Ridolfi family in this special article next month. For them, Christmas is a wonderful and joyous opportunity to give . . . to family, friends and neighbors in a Christian way.

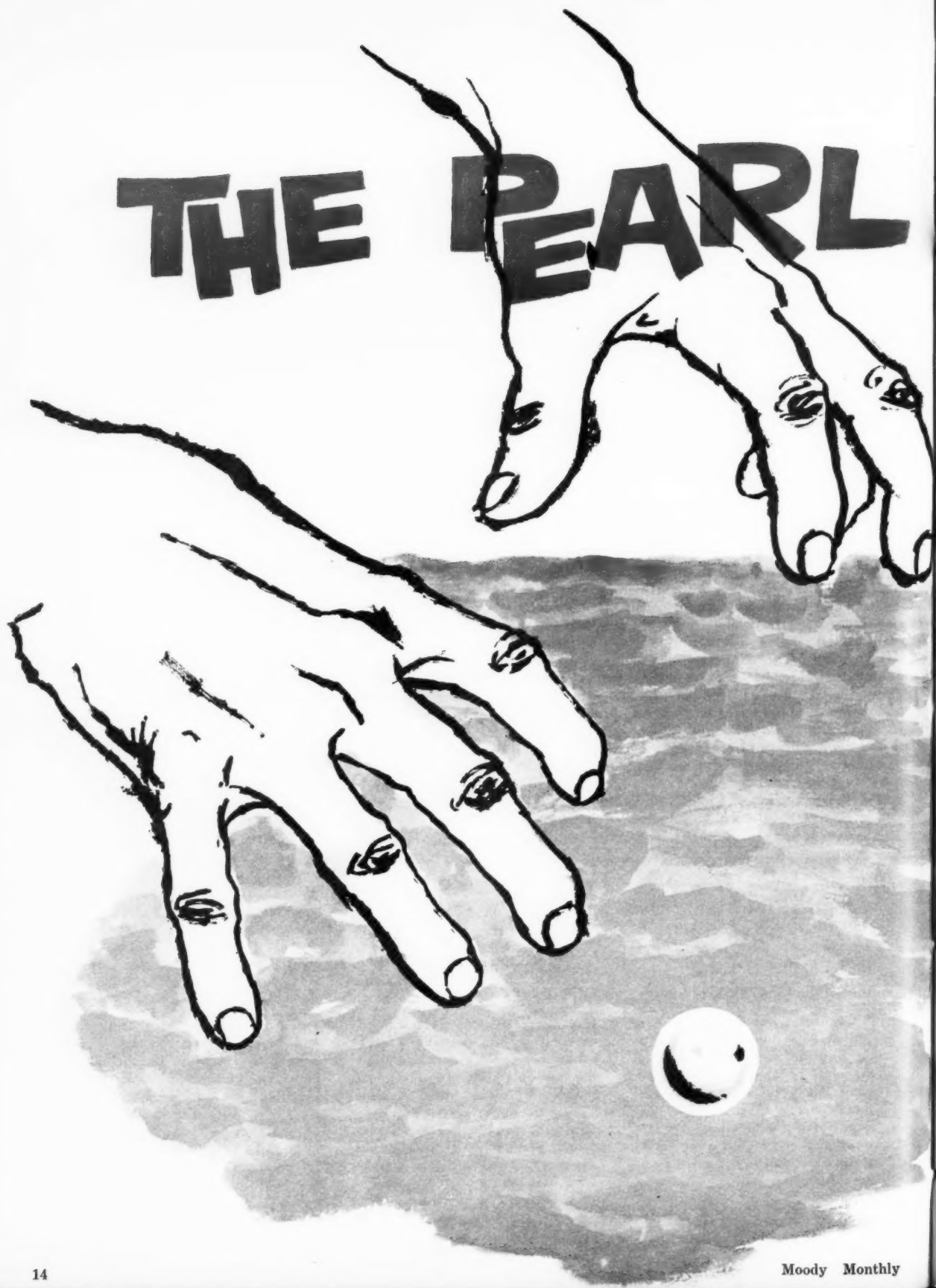
#### CHRISTMAS GIFT IN BLOOD

This was Christmas Eve. Instead of lying on the floor they were supposed to have a program at the mission station. Tonight, messengers of hate were abroad. Still, in the midst of fear and hate and discouragement a gift would soon be given and hope would live again. Read this unusual story . . . next month.

#### PARTY WITH A PURPOSE

There are decorations, of course, and favors, music and fun and crowds and crowds of children. Now the auditorium rocks with laughter . . . now it is hushed as boys and girls listen to the story of the Babe in Bethlehem. Drop in on this unusual Christmas party by means of next month's light-hearted picture story.

# THE PEARL



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Some men deal in real estate,  
some in stocks and bonds, some in automobiles  
and old violins. He traded in pearls.

# AND THE FOOL

By Louis Paul Lehman

What a wonderful man of God was Billy Sunday—what a soul winner, what a burning intense flame! He could hold an audience spellbound with the sheer weight of great gospel preaching. He made every hearer see the picture as he saw it, until a whole congregation, numbering in the thousands, breathed and moved and lived in the midst of the story he was telling. I'll never forget his story of the man with the pearl. I've heard lots of people tell it, but not the way Billy Sunday told it. It went something like this:

IT WAS a beautiful morning, rising clear and calm out of the eastern sky toward which the ship was sailing. The hundreds of passengers on the boat chatted in amiable morning conversation, striking up new acquaintances and integrating themselves into a companionable crowd. The spirit of friendship seemed to grow with the morning light, as it always does the first day out from shore.

The lights of Manhattan and the stately silhouette of that battered but beautiful old gal, the Statue of Liberty, had bid them goodbye the night before. A few talked of business and friends and home which they were leaving for a time, but most of them spoke of nothing but the bright sparkle of the sun and the odd shape of that cloud up there.

"Let's see," said one, "it looks like a doorknocker."

"No," said another, "it's a shield for a medieval knight."

"I know, it resembles my mother-in-law's best hat."

In the midst of these eddies of ship-board conversation walked a man, smiling slightly, well-dressed, pleasant of manner, who nodded or casually murmured, "Yes, delightful morning," but for some reason kept his hands in his pockets. He sauntered in that easy manner of a man who is headed for nowhere in particular.

Then someone noticed him leaning with his back against the deck rail. With the same smile on his otherwise immobile face, he extracted from one pocket a bright object, shiny, white and perfectly round, which he tossed idly in his hands from one hand to the other. Then he threw it in the air a little ways. Watched it descend, and caught it carelessly.

A few interested men tried to make conversation, admiring the object as bright or beautiful and his casual skill in tossing it. Then a woman looked in at the little group for a moment, saw the ball-like object glisten as it fell through the sunlight, and exclaimed in wonder, "Why, that looks like a diamond!"

Glances of the men went from the woman to the man. He stopped his juggling of the lustrous sphere. He poised it in his fingers, and said "No, not a diamond, ma'am—a pearl!"

It was a pearl, radiant with living fire, a white hot fire of deep beauty.

A ripple of admiration ran through

the assembled spectators. "Ah! Oh! Look at that!" "Why, it's beautiful!" "Oh, how gorgeous!" "It surely is a big one."

Someone ventured to inquire, "Is it very valuable?"

The same little smile bit at the man's lips, lit tiny lamps in the deep recesses of his eyes.

"Very valuable?" He repeated. "Yes, yes, it is. In fact, the fortune of a lifetime is in this pearl. Beautiful, isn't it?"

The curiosity was mounting. "Where did you get it?" "How did you find it?" "Did it ever belong to royalty?"

The same smile. "Well, I'll tell you. Some men deal in real estate, some in stocks and bonds, some in automobiles and old violins. But I trade in pearls. It is always the same pattern, you know. You have one; you find a bigger one; you trade what you have for something better. And on and on 'til you get the best."

He looked down at the glistening object in his hands for a moment, then continued: "I heard of this pearl many years ago, and I set in motion the way to get it. I traded pearls. I sold every possession I had. I worked day and night. I struggled and sacrificed. I put everything I had into it. Then I got it! The biggest, finest, most beautiful, most lustrous pearl in the world! Look at it. Beautiful thing, isn't it?"

The eager whispers ran through the crowd. "Beautiful, worth a million!"

[Continued on page 62]

# A BOOKSTORE IS MY PULPIT

*by John Fish*

The man was new in our bookstore—well-dressed and in his forties, perhaps. He waited until we were free, then he motioned toward our well-filled bookshelves.

"I like to read," he said. "Do you have some good suggestions?"

I soon learned that he was a Christian, but as we talked I gasped to learn that before he was saved he had read from ten to twenty filthy books or magazines a week! Now here he was in a Christian bookstore.

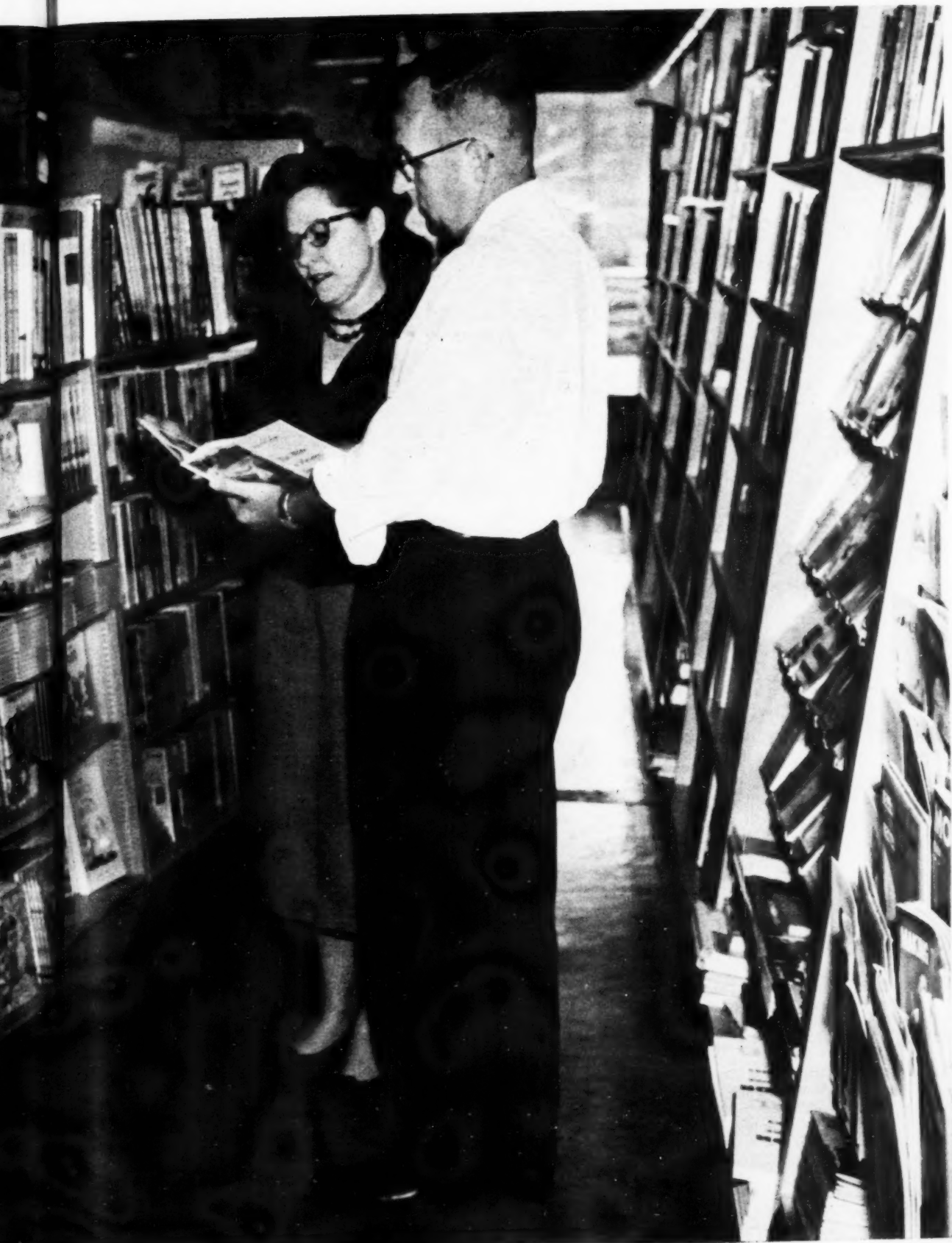
On that first visit he bought a Christian book or two and left. After that we saw him many times, and only rarely did he go away without a book or two.

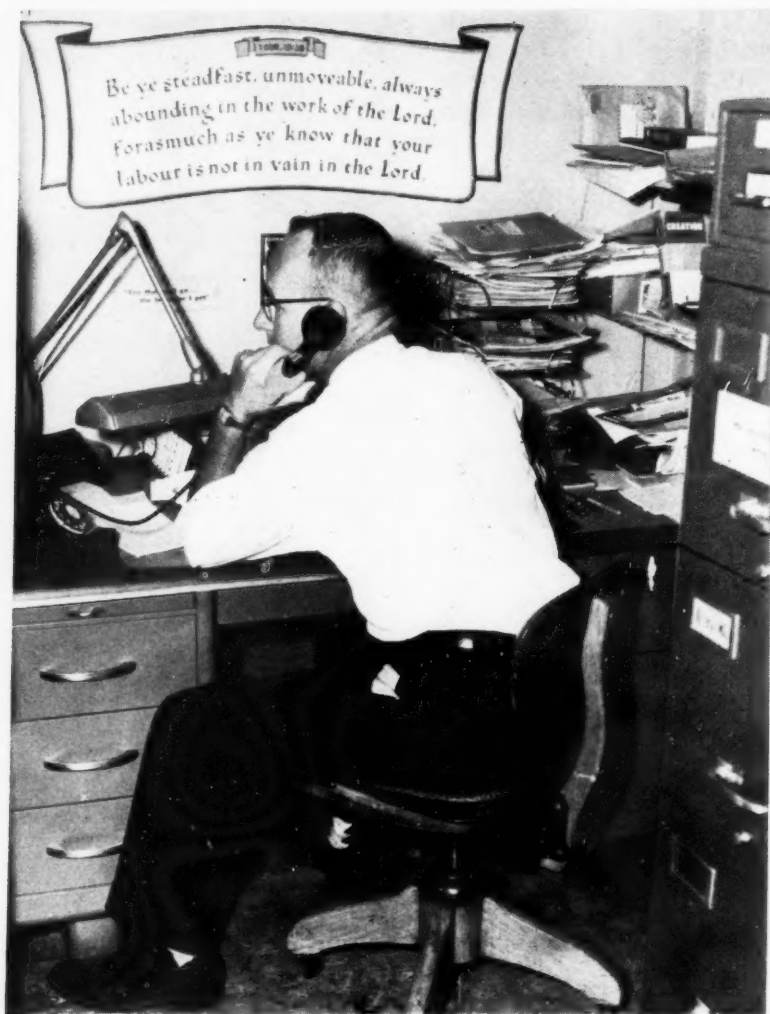
Today this man's library is well-stocked with Christian books, all of which he has read at least once and many of them twice. To us it is a real satisfaction to know that whereas he was once as bound to smutty literature as a drug addict is to dope, now he is building his Christian life with worthwhile books, many of which we have had the privilege of placing in his hands.

Experiences like this make me thankful for the outreach of a Christian bookstore. When Sunday is over and church pulpits stand empty, my "pulpit" with its shelves and counters is just ready to open. The whole week long, Monday through Saturday, a select congregation will seek me out;









Work does not always end at quitting time, but it is a labor "not in vain in the Lord."

not because I can help them myself, but because I can point them to where they can find help in Christian books.

We are not alone, of course. About 2,000 Christian bookstores like mine dot our country from coast to coast. Those who staff them regard their work as Christian service. They have a love for souls, a desire to see believers grow, a conviction that our country today desperately needs the reinforcement that Christian books provide.

♦ The contacts made by the Christian bookstore may reach just across the street—or halfway around the world. A little while ago, for example, a certain customer came to us for help. His problem was to find a gift for a returning missionary who, he said, "had everything." The customer had armed himself with a list of books which the missionary owned already. After look-

ing at the list we made a recommendation—*Perspective* by Halversen.

Weeks went by. Then one day the customer returned, this time with a letter from the field. The missionary had read the book three times on board the boat. Each time he had received help and inspiration. In addition, the book had clearly led to the solution of particular problems confronting him at this period in his ministry.

"It spoke to me right where I lived," he commented in his letter.

Often our bookstore congregation includes those who are troubled about the claims and counterclaims of cults. Time after time we hear the question, "What can we give to a member of our family who is becoming involved with such and such a cult?"

Usually we can find a book or pamphlet—often several—to meet this need. Such printed help is invaluable

to a Christian who wants to help the victim of some cult.

Books can do many things. Christian books, I have learned, can be used of God to accomplish five objectives:

1. Bring a clearer understanding of the Word of God.
2. Encourage the individual in a deeper spiritual life.
3. Teach the value and power of prayer.
4. Stir hearts with the messages of spiritual giants of former years.
5. Bring blessing to the family, especially through the use of books in daily devotions.

Of course, God touches hearts through books in other ways as well. Again and again I have seen the power of Christian biography to challenge someone to greater devotion, service and sacrifice. Often carefully chosen fiction has great impact. Missionary books, books dealing with problems of Christian conduct and helps for Christian workers likewise have great ministries. Our task is prayerfully to seek to bring the right book to the right person at the right time as God enables.

One of the greatest privileges we have is influencing members of our bookstore congregation to choose and use the Bible. Someone has said that between the books that men make—even good books—and the Book that makes men, there is a vast difference.

We try always to keep in mind that when someone buys a Bible, he often needs additional help. Thus we make sure the purchaser of a Bible knows that there are good books on how our Bible came to us, good Bible commentaries to help him in his study, Bible dictionaries, atlases and books that will help him appreciate and understand the Bible better.

At the same time we try to make sure that the person buying a Bible knows how to use its references, its notes, its concordance if it has one. Once during a question and answer period at a Sunday school convention, where I had spoken on "Study Helps for the Sunday School Teacher," I was very much surprised to find how little my hearers knew about the marginal references in their Bibles.

"What is that strip down the middle of the pages in my Bible?" asked one teacher.

On further questioning I discovered that five of the twenty-one workers in that particular group did not know what the center column references in their Bibles were for or how to use them!

♦ By this time you will think that the manager of a Christian bookstore must be a salesman and a mind reader

as well as an expert on the Bible. True! But he must be far more!

First of all he must know Christ as his Saviour and have a compelling desire to serve Him. Without this no real ministry is possible.

He also must have a working knowledge of the church and its programs, including the Sunday school, youth program and vacation Bible school.

He must be able to counsel with the Sunday school superintendent, the teacher, and often with the pastor, and to be helpful in the field of each one.

He must know what the Christian groups he serves will want and when they will want it.

He must keep abreast of the hundreds of new books being released each year, know what will be most effective for Christ, how to display and present them in the most appealing manner and how to interest people in them.

He must, in all of this, use great care in selecting his books and teaching helps, because he is dealing with Christian truth, and there is much that is unsound, misleading and detrimental to true faith.

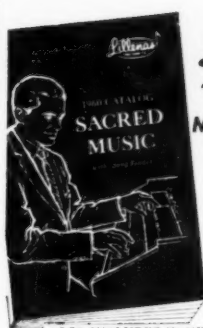
Finally, he must be something of an expert in business management to cope with increasing costs and other related problems.

He must not be afraid of work, of course. There are long days and often two or three evenings a week of working far into the night. But most of us believe that God has raised us up for such an hour as this and that the opportunities of serving the Lord in this manner are greater compensation than the limited business profit.

One of the bookstore manager's greatest problems is how to encourage the person who "has no time to read." The answer, of course, lies in making them want what Christian books can give them. The American people are noted for their ability to find time for what they really want to do, whether spending time before a television set in the evenings or skimming across a lake in a costly motorboat.

I remember challenging one busy housewife as I handed her a copy of *The Christian's Secret of a Happy Life* by Hannah Whitall Smith. "Sit down with the book for half an hour after lunch each day," I told her, "and I believe your life will not only be richer, but you will form a habit that you won't want to get away from." Since then she has read the book. She also has returned for two more copies as gifts for relatives.

Right here is one place where you can help. Though you may never stand behind the counter of a Christian bookstore, you can have a ministry in Christian books. When you read a



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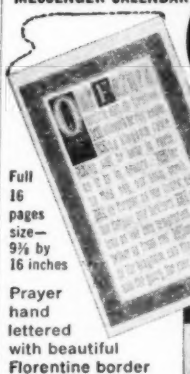
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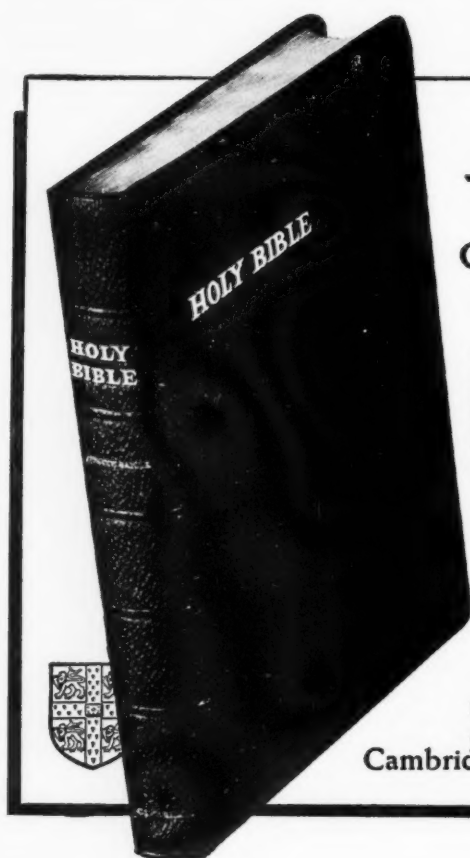
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book that is a blessing, tell someone else. Encourage others to try the daily reading habit. Talk about the books you like. Sunday evenings after church I usually listen to conversation hoping to hear someone share a blessing from a book. Only rarely do I hear such a comment.

✦ Books will win friends where you think they would not have a chance. One afternoon last spring a Sunday school teacher stopped in our store to find a "nice award" for two junior boys in his class who had completed their workbooks. He was not looking for a book: in fact he mentioned that he had never read a book when he was that age. "These boys aren't interested in reading," he told me.

After he had selected a pocket knife for each of the boys, I took a paperback Danny Orlis book from the rack. "Why not give them this as a bonus?" I asked. "Let one boy have it first, then ask him to give it to the other when he is through."

The teacher was willing to try the proposal, but he was sure it wouldn't work.

Two weeks later he was back. "Say!" he began. "Did those kids ever eat that book up! I want the whole set for a circulating library among the members of our class!"

I was smiling to myself as I began to pick out the set of twenty-one books.

The forces of corruption are steadily at work. It is a continuing satisfaction to work against them. Often, however, we are rewarded in a far more personal way.

One instance stands out especially in mind. Not long ago one of the nurses at the state hospital in our city brought a patient to our store. She was a girl, thirteen, whose sight was almost completely gone. For months the nurse had been reading the Bible to the girl. One day the Word had borne its fruit and the youngster had found Christ as her Saviour.

Now they were hoping to find a large-type Bible that the girl could read. We found a large primer type New Testament and opened it on the counter. Tears of joy ran down her cheeks as she exclaimed over and over, "I can read it!" Once again I breathed a prayer of thanks to God for the printed page and the opportunities of my bookstore pulpit.

This girl is not as different as she might seem. Most of us need help to see the truths that God would place before us. And to me, no calling could be more satisfying from week to week and year to year than helping my bookstore congregation "see" the Christian message on the printed page.

END

Moody Monthly



The

DIVINE

WORKMAN

*The all-important thing  
in Christian service  
is not what is done but  
who is doing it*

By ARTHUR HEDLEY

A MAN often reveals his character in the things to which he attaches the greatest importance when he returns from a trip. One traveler talks of nothing but the food and accommodations. Another speaks of the people or the beauty of the scenery. Yet another recalls the famous places visited or the celebrities he met. Men with a passion for money may tell of a smart business deal they put over or of money lost or won at a casino.

I recall walking through the beautiful valley of the Tweed with a man who had spent most of his life as a minister in America. It was this minister's native country, but he spoke no word in admiration of the beautiful scenery. Instead, for two solid hours, he regaled me with the story of his material losses and gains, his achievements in church building, his narrow escapes from death and the strange diseases which afflicted him from time to time. It was a relief when the walk was ended and we parted.

How different was the attitude of Paul and Barnabas. In the Book of Acts we are told of their return from a missionary tour and of the report they gave to the church at Antioch. The report is very revealing. "And when they were come . . . they rehearsed all that God had done with them, and how he had opened the door

of faith unto the Gentiles" (Acts 14:27). Here is not the slightest trace of self-glory; they gave all the glory to God.

Note first that they rehearsed what God had done *with* them. They might have told a great and exciting story of what the Jews and the heathens had done to *them*. Only with great reluctance did Paul speak of his sufferings for Christ's sake, and then it was only when he felt compelled to do so for the sake of his converts and for the glory of God (II Cor. 11:16-30).

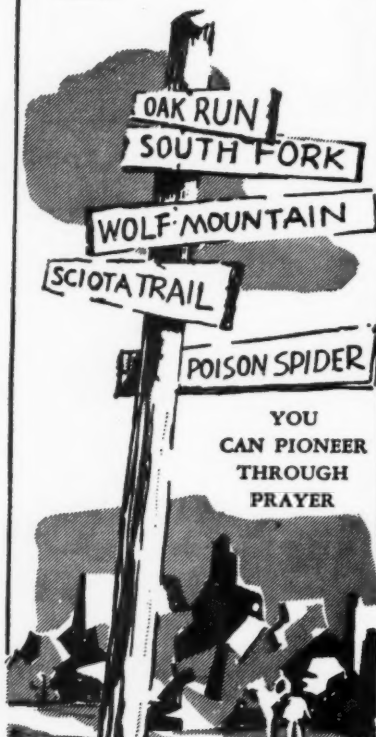
During Paul's first missionary tour, the Jews, envious of the success of Paul and Barnabas among the Gentiles, had blasphemed them and stirred up the people to such violence that the missionaries were "expelled . . . out of their coasts" (Acts 13:50). Passing on to Iconium, they met fierce opposition from unbelieving Jews who also incited the Gentiles to persecute them. When Paul and Barnabas heard that their enemies had planned to stone them to death, "they fled unto Lystra" (Acts 14:1-6). Here Paul healed a cripple, and the pagan inhabitants were so amazed they regarded the two missionaries as gods appearing in the form of men. Only with great difficulty did Paul restrain the excited pagans from offering sacrifices to them.



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When news reached the Jews at Antioch and Iconium of Paul's appearance at Lystra, certain of them hurried there full of hate and bent on destruction. Paul and Barnabas had evaded death once, but these fanatical Jews were determined there would be no escape this time. It was easy to persuade the ignorant pagans of Lystra that Paul and Barnabas were false men, unfit to live, and the people who were on the point of worshiping now joined hands with the Jews. They stoned Paul and dragged his prostrate body out of the city, supposing he was dead.

But Paul was not dead, for God had yet a great work for him to do. After preaching the gospel, he returned to the very cities where he had been treated so brutally, to strengthen his converts and encourage them to "continue in the faith" (v. 22).

Yes, Paul and Barnabas could have told a very thrilling story of what had happened to them, but there is no word here of their sufferings or exciting adventures. How easy it would have been to center attention on themselves, on what they had done and endured.

Paul and Barnabas made God the important factor in their story; their supreme aim was to glorify Him. They rehearsed all that God had done with them. For the encouragement of the brethren and the glory of God, they told in detail all that God had done. When they appeared before the mother church, the apostles and elders in Jerusalem, "they declared all things that God had done with them" (Acts 15:4).

♦ THE all-important thing is not what we are doing but what God is doing with us. We may be doing much in the church, and be so full of activities that we have little time for home duties, for meditation on the Word and for communion with our Lord. All comes to nothing because God is not with us. Only when God is with us and we regard ourselves as mere instruments in His hands to fulfill His purpose, will His blessing be upon our activities.

To be sure that we are engaged in the work of the Lord, that He is with us and that we are co-workers together with Him is of vital importance. What does it matter if puny man is against us, so long as the Lord God Omnipotent is with us? As God is with us, life will be successful in the highest sense of the word, and we shall be "fruitful in every good work" (Col. 1:10).

In John Wesley's *Journal* we note that in spite of his labors from dawn till the close of day, he constantly thought of God as the worker and of

himself as a mere tool for God to use. He saw God working even when far from a town or village where he had preached. Returning to Great St. Helens after a long absence, he wrote in his journal: "I preached to a large congregation. It is, I believe, fifty years since I preached there before. What has God wrought since that time!" Wesley was ever conscious that God was with him and whatever success he met with, God was the doer. To Him belonged all praise and glory.

The sense of God's presence and help was especially real to Wesley in the hour of death. With all his remaining strength he cried: "The best of all is: *God is with us.*" Then, lifting his dying arm in token of victory and raising his voice in holy triumph, he again repeated the heart-reviving words: "The best of all is: *God is with us.*" After a pause he said: "The Lord is with us; the God of Jacob is our refuge."

♦ In telling all the things God had done with them, the apostolic missionaries were thinking especially of one all-important and far-reaching thing God had wrought through them: "He had opened the door of faith unto the Gentiles" (Acts 14:27). Paul, called at his conversion to be the apostle to the Gentiles, waited long and patiently before he saw that door opened wide and saw the Gentiles pouring into the kingdom through repentance and faith in the Lord Jesus. The declaration of the conversion of the Gentiles "caused great joy unto all the brethren" (Acts 15:3) in the cities they passed through.

In later years Paul again appeared before the church in Jerusalem, and "declared particularly what things God had wrought among the Gentiles by his ministry" (Acts 21:19).

The elderly preacher in a Methodist church who preached from the text: "Look unto me . . . all the ends of the earth," little realized what God was to work through him on that snowy morning. A youth in the congregation responded, he looked and saw the Lord Jesus as his Saviour. That youth, Charles Haddon Spurgeon, led tens of thousands to the Saviour through his spoken and printed sermons. The fruit of that sermon is ever increasing today.

When we live and walk in the light of the Lord, we shall have the strong and sweet assurance of God being with us, for us and working through us to the glory of His Holy Name. It is "God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). Therefore, "he that glorieth, let him glory in the Lord" (1 Cor. 1:31).

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# CHRISTIAN AUTHORS you should know

By Dorothy C. Haskin

**P**ICTURE an intense, brooding person in horn-rimmed glasses. Through most of the day and far into the night he hunches over a typewriter in an attic study. Now and then he pauses to brush the hair from his eyes or make great scrawling marks with a heavy black pencil. And the pile of manuscripts beside his typewriter grows higher and higher.

If even the shadow of such an image is in your imagination when you think of Christian authors, don't read what follows. Unless, of course, you want to know the facts.

For the unromantic truth is that most Christian authors could move into your neighborhood, attend your church and second the motions in your Sunday school's business meeting without your ever noting that they were very much different from any-

one else—even in their language.

That is not to say that Christian authors aren't unusual people. They are. But for the most part they are unassuming folk—preachers, professors, housewives, to mention just a few. What makes them different is that they are convinced they have something worthwhile to say and they take him to say it between the covers of a book.

Not a few Christian authors have their names on flyleaves today because of the way in which they have written about meaningful personal experiences. Take Evelyn Bauer, for example, author of the book recently released, *Through Sunlight and Shadow*, (Herald Press).

After three years as a missionary wife in India, Mrs. Bauer contracted polio. She spent two months in Dr.

Ida Scudder's famous Vallore Christian Medical College Hospital in South India, part of the time in an iron lung. Then she, her husband and her ten-month-old son, Stephen, were flown back to regather the threads of their disrupted lives here in the United States.

Today Royal Bauer is instructor and counselor at Bethany Christian High School, while Mrs. Bauer spends her days in a wheel chair. Her book was written on an electric typewriter with the aid of a sling. She teaches a junior Sunday school class, writes to missionaries around the world and does articles for Christian publications.

Her book, an autobiography, was written out of an overflowing sense of God's goodness in sunshine as well as shadow.





Gaines Dobbins



J. Dwight Pentecost



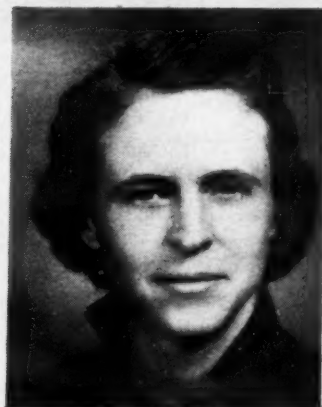
Mary LeBar



Charles Cartwright



Stanley Anderson



Lois LeBar

\* MANY of those whose names you find on Christian books are distinctive for the message in what they write. The writings of Dr. Richard C. Halverson are known for their ability to challenge men to be their best for Christ. A big man both in body and soul, Halverson appeals to big men in his books *Perspective* and *Christian Maturity*, (Cowman Publications).

Now pastor of the Fourth Presbyterian Church in Washington, D. C., and Associate Executive Director of International Christian Leadership, Inc., an organization sponsoring prayer groups among national leaders, Dr. Halverson started out to be an actor. Six months of "careless living, economic difficulty and professional disappointment" led to his conversion and eventually to the ministry.

The experience of Reginald E.

White, author of *Into the Same Image* and *The Stranger of Galilee* (Erdmans) was different. He entered into the ministry "by degrees"—conferred by the universities of London and of Liverpool.

Since 1939 Dr. White has been a pastor in England, Scotland and Wales, and so he writes from that viewpoint as well as from the viewpoint of a scholar. His study on prayer, *They Teach Us to Pray*, was chosen by the U. S. Library of Congress and recorded for the use of the blind.

In another of our pastor-authors, August Van Ryn, author of *Meditations in Mark*, *Meditations in Luke*, *Meditations in John* (Loizeaux Bros.), it was the prospect of going blind which gave tremendous impact to his ministry. During that time of waiting,

Van Ryn memorized all of the New Testament, portions of the Old and the entire book of Psalms. Then God restored his sight. But the blessing of those days of hiding the Word in his heart became in his books like "ointment poured forth."

Some Christian writers are gifted with a unique ministry simply because they are unique, and their personality flavors all they say and do. Vance Havner, for instance, is a welcome addition to any conference as a speaker—and yet you find the same pungency and power he exerts from the platform running through all his writings.

He wrote his first book back in the thirties when he was a country pastor in North Carolina. It was titled: *By the Still Waters* (Revell). Since then, fourteen others have come from his



Eugenia Price



Clyde Narramore

pen on devotional or sermonic themes. His latest is *Truth for Each Day* (Revell).

All Dr. Havner's books are eminently readable, for he is a master of the interest-compelling phrase. Things like, "That was back in the days of 'beefsteak' preaching, not your modern handing out of moral knickknacks and spiritual sandwiches," or: "Don't waste your time looking for fancy recipes in poems and books and lectures about triumphant living. You will triumph only as you trust."

Eugenia Price is another writer whose exuberant personality and fervent love for the Saviour colors and flavors all her writings. Like Havner, she is able to capture the phrase that is fresh and compelling. "Human suffering slashes across our hearts." "Christians do not automatically become cosmic pets." Sentences like these shine like a light on every page from her earliest book, *The Burden is Light* (Revell) to her seventh and latest, *Strictly Personal* (Zondervan).

Before Eugenia's conversion, she wrote radio scripts: "Joyce Jordan, M.D.," "First Nighter," "Curtain Time," and others. But life was empty and she was too proud to admit it. Then a childhood friend, Ellen Riley, showed her the way to abundant life and step by step led her to Christ.

Her life was revolutionized. She quit writing for beer sponsors and scrubbed floors for a living. Then for five years she wrote and produced *Unshackled* for Pacific Garden Mission. There can be no question that, both as a platform speaker and as a writer, Eugenia Price exerts her tremendous appeal because she is, first of all, a person.

♦ In the ranks of Christian authors are a number of school men who have collated valuable materials in years of teaching and given expression to their ideas within the pages

of a book. Among these is James S. Dobbins, who taught for thirty-six years at the Southern Baptist Theological Seminary at Louisville and, in the last four years, at the Golden Gate Baptist Theological Seminary in Berkeley.

It is safe to say that in the twenty-five books Dr. Dobbins has written, from his first book to his latest (*Guiding Adults in Bible Study*), he has covered more than most the field of church ministry and service.

Dr. Dobbins' books were not written from an ivory tower, nor primarily because he had an urge to express himself. His first book grew out of his first teaching assignment, which happened to be teaching a class of "rough neck intermediates." In the light of the growing knowledge of adolescent psychology, plainly there was a need for guidance for teachers in the field. *Working with Intermediates* was the result.

And so it has continued through the years. As the need arose, out of his increasing wisdom and experience has come the supply.

Stanley Edwin Anderson is another man whose avocation is writing. Weekdays he directs the Correspondence School of Northern Baptist Seminary in Chicago. Sunday he is on call as a supply preacher in the mid-western area. In his "spare" time—which means evenings and Saturdays and vacations—he writes.

Why does a man whose life is full discipline himself to sit at a typewriter and summon all his language power to express an idea? Well, perhaps it's like the old question, "Why does a man climb a mountain?" and the old answer, "Because it's there."

Anderson first sensed this overpowering need to express himself when he was a chaplain in Patton's Third Army during World War II. Talking to hundreds of men about their problems, to which he often

could only grope for an answer, he thought, "If there were only a book—an evangelical book—on counseling!"

Following his discharge, and further study at Northern, he wrote for his thesis—*Every Pastor a Counselor*, which embodied many of the ideas that eluded him during the days of his chaplaincy.

Five books have come from Anderson's pen since that time, the latest, *Our Dependable Bible* (Baker Book House), representing years of study on the plenary inspiration of the Bible.

A comparative newcomer among the schoolmen-writers is J. Dwight Pentecost, who has written one book—*Things to Come* (Dunlap), an excellent evangelical study of "the doctrine of last things."

Dr. Pentecost came into teaching as a kind of afterthought. He was in the pastorate, serving two churches in the Philadelphia area, when he accepted an invitation to teach at the Philadelphia Bible Institute (now Philadelphia College of Bible). Later he attended Dallas Theological Seminary—while still serving as a pastor—and upon completing his work for a doctor's degree he was invited to join the faculty. He is presently Acting Professor of New Testament Literature and Exegesis.

Much of the material for *Things to Come* was gathered while Dr. Pentecost was teaching at PBI, where he sensed the deep need for a book that would systematize and harmonize the teachings of the Word with regard to the end of the age. Later he developed and organized the material for his doctoral dissertation and published it in book form.

♦ TEACHER-WRITER Mary Alice Tenney presents a direct contrast to Pentecost. She had been devoted to the use of expressive, concise English for years before she wrote her first book. So when as chairman of the English department at Greenville College in Illinois she was requested by the administration to write a history of the college's first fifty years, she was entering a more or less familiar field.

Her second book, *Blueprint for the Christian World*, was a survey of the history of early Methodism. It was a strongly documented scholarly treatment that awakened a demand for something on the same theme that would appeal to the lay reader.

Out of this came her third book, *Living in Two Worlds*, in which Dr. Tenney seeks to discover the reasons for the phenomenal success of the early Methodist revivals. Nor is she through with pioneer Methodists, as

[Continued on page 48]

WHY CHRISTIANS

# CRACK UP

By Marion H. Nelson, M. D.

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*Man cannot ignore the physical, psychological and spiritual laws that affect his mind and behavior. The attempt to do so results in emotional tension, mental disturbance and sometimes nervous breakdown. It is helpful for the Christian in such a situation to recognize some of the important factors involved in these disturbances, and to make use of the remedies available to him as a child of God. . .*

November, 1960



*For Christians subject to extreme psychological stress here is a helpful word  
from a fellow Christian trained in the practice of medicine and psychiatry*

I HAVE pointed out that frequently several factors combine in one patient to produce the end-result of a nervous breakdown. The only way to discover what these factors are is to know what you are looking for, and then to look for it.

One must always first determine what the physical status of the patient is. How long has it been since he has had a vacation? How much sleep has he been getting? Has he been holding down two jobs? Has there been a severe physical strain lately from some particular illness? If the patient is a woman, is she at the age when one could expect symptoms from the menopause? Has she been checked for need of thyroid hormone?

It is well to have the advice of a physician who has examined the patient and knows what the physical condition is. Any physical disease must be corrected before the patient can really expect much improvement in his mental or spiritual condition.

A counselor should ask point-blank if there is unconfessed sin. The patient at first may not be able to remember it. He may have to think back. However, if the patient insists that there is no sin between him and God, then the counselor should take his word, and not be like Job's friends in insisting that there is.

I take exception to the view held by some Christians that in every case of a nervous breakdown in a Christian there is a problem of sin. That is simply not true. Sometimes a breakdown can be from physical factors only.

If there is sin then it must be confessed. The patient must be instructed that there may be a time of reaping to be experienced before much improvement occurs. This period must be waited out.

One has to probe and question sharply in order to determine if the walk has been in the energy of the flesh or in the energy of the Spirit. If the person seems aware only of how hard it is to live up to the Christian standard, then this suggests that he has not yet learned how to depend upon the Lord to supply the energy and the power to live the Christian life.

One must observe the personal, private and home life in order to really determine how much the patient has been wrapped up in the world and the things of the world. Has the father lost his job lately? Has there been any other financial stress that would reflect itself in a severe emotional strain?

What seems to be the most important thing in the patient's life? Does he hate this illness more because of how it will affect his testimony as a Christian, or more because of how he has to experience a personal suffering or because of the money he is losing?

Does the patient accept his mental illness as a discipline and test from the Lord, even though he doesn't understand it? Is he eager to learn whatever lesson God may have for him in this experience? Or is he interested only in getting rid of the illness? Is he bitter toward God for letting this happen?

Does the Word of God seem to have any effect upon the patient? Does it seem to calm and soothe him? Or is it ineffective?

These factors, and others similar, should be evaluated. I cannot make a check list of all the questions one should look into. It will vary greatly in different patients.

What about the Christian who is suffering from trouble of this nature, and who does not have anyone qualified as a counselor? He will find, if he has a sincere desire to understand these things, that he can go to God in prayer and ask Him to give understanding regarding his own case. He should not, of course, neglect to get the other help that is available, such as the advice of his doctor.

Above all, the Christian should not go around moaning that this sort of thing is not supposed to happen to him because he is a Christian. Let's face it. It has happened, in spite of the fact that he is a Christian. Now let's do something about it. Let's figure out why it happened and do what is necessary to get it straightened out.

♦ THERE is no way to completely avoid some unrest of the soul at times. Trials and sorrows and heartbreaks will come and will affect our soul, but peace can always be regained if one follows the rules for good mental health.

Here is a summary of the remedies that may be applied for the different factors previously discussed. Each rule should be a habit of life.

A. Establish the habit of accepting everything that comes into your life as God's perfect will for your life (I Thess. 3:3) and thanking Him for it (I Thess. 5:18). This will eliminate a lot of murmuring, which is sin (I Cor. 10:10). How can we murmur against something good that God has sent us? If it has happened to us, then it is God who let it happen, and He would not have done so if it had not been good for us in some way (Rom. 8:28).

B. Live a carefully balanced life, paying attention to God's rules about the body and mind in regard to the proper amount of rest and relaxation along with work. Even the Lord Jesus Christ, because He was truly human, had to live a balanced life in getting periodic rest and relaxation (Mark 6:31). One way to invite a Satanic attack is to become fatigued. One who is physically fatigued cannot fight successful spiritual battles.

C. Walk in the light; be obedient to God's laws, no matter what happens (I John 1:7). This, of course, is the way God has indicated that we can avoid damage to our souls by sin in our lives. The Christian who will not agree with God about the sin in his life must reap the consequences. The way of obedience is always the easiest way in the Christian life.

D. Maintain a good conscience (I Tim. 1:19). To sin against the conscience brings immediate loss of peace of mind, which is not restored until the sin has been confessed and the matter corrected.

E. Walk in the energy of God the Holy Spirit instead of the energy of the flesh (Gal. 5:16). As Christ said, "the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). A man who trusts in his natural energy will feel all the stress and strain of today's high-pressure living. Let the Holy Spirit plan and direct your day of work and rest. If the Holy Spirit does not energize you with the power to do a particular work, do not attempt it.

F. Walk by faith instead of by sight (II Cor. 5:7; I Tim. 1:19). If our faith is resting in the things of this world which we can see, then our peace of mind will fluctuate up and down, as the tide of events in this world goes



up and down; as things get better or worse, our mental state will get better or worse.

G. Take a stand against Satan (Eph. 6:13; I Pet. 5:8; James 4:7). The only way to make Satan leave when he attacks is to take a stand against him.

H. Regularly feed upon the Word of God and have regular communion through prayer with the Person of God (I Pet. 2). Peter says to keep on growing "in grace and in the knowledge" (II Pet. 3:18) so that the attributes of holiness will remain in you and will keep on abounding in you and make you fruitful (II Pet. 1:8).

The Christian who does not have time for God and God's Word cannot expect to profit from many of the benefits and riches of his Christianity. He cannot expect God or the Word of God to be of much help when one of life's storms comes along.

I. Cast every particular care or worry into the lap of God and leave it there for Him to handle and solve (I Pet. 5:7). Whatever the problem, the Christian can always ask God to either give grace to bear up under it or to solve and remove it. If the Christian does this, then the peace of God will guard his mind and heart and protect it from the unsettling and damaging effects of worry (Phil. 4:6, 7).

J. Think about the right kind of things (Phil. 4:8). Instead of considering how terrible, how weak you are, consider how wonderful and powerful the Lord Jesus Christ is (Heb. 12:2, 3). Instead of brooding about how hard it is to live a good Christian life, meditate about how much God helps you to live the Christian life (II Cor. 3:5).

+ PAUL the Apostle makes a very profound statement in I Timothy 6:6, "Godliness with contentment is great gain." The word contentment is a compound word formed from the word for "self" and the word for "sufficiency." It means "self-sufficiency." This does not mean that the sufficiency comes from oneself, but that it is found within oneself. A better explanation of the meaning would be "having the needs of one's soul satisfied." This verse suggests that the man who finds satisfaction for the needs of his soul is a rich man. Indeed he is!

Notice Paul in this verse links godliness with contentment. The two are closely related. Godliness means "having the right attitude toward and behaving properly toward God." A godly man is one who agrees with God and tries to pattern his behavior after God. The godly man lives a life of obedience to God's commandments

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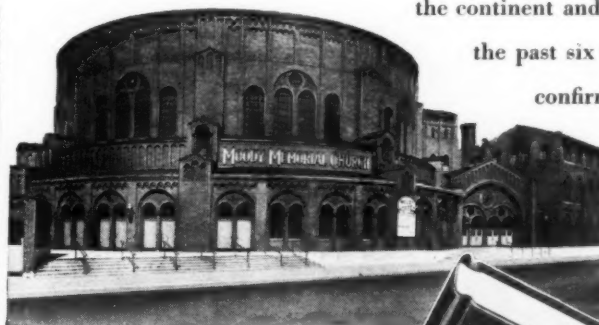
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The author of Ecclesiastes, probably King Solomon, stated that he had tried everything that the world had to offer: wisdom, riches, pleasure, eating, labor. Yet he did not find that which satisfied his soul. In Ecclesiastes 6:7 he points out that, although man may labor, yet "the appetite (literally, 'soul') is not filled." His conclusion was that everything in the world not properly related to God was vanity (12:8).

Then in chapter 12:13, 14 the author gives the conclusion he came to regarding the true way for man to find satisfaction. He says: "Let us hear the conclusion of the whole matter: 'Fear God, and keep his commandments for this is the whole [duty] of man.'"

If we are going to summarize our emphasis it boils down to the fact that the creature cannot ignore the laws of His Creator. God has certain laws that govern the bodies, minds and souls of men. The best thing that men can do is to submit themselves to God and this submission is to be manifested by obedience to His laws.

To act as if these laws did not exist and attempt to live contrary to them is ridiculous. What happens to the man who says, "I don't have to work for a living," when God has said that he does have to earn his bread? He becomes a poor beggar who will probably die of malnutrition, unless someone else works for him. What happens

to the man who says, "I don't have to eat any food," and goes on a fast? He dies of hunger if he fasts long enough. What happens to the man who says, "I don't have to get a minimum of rest and sleep"? He has a nervous breakdown, if he overworks too long without enough sleep. What happens to the man who says, "I can sow a crop of sins and get away with it"? Sooner or later he reaps what he has sown.

So the man who will find peace of mind in this life is the man who submits himself to God and who obeys God's commandments (James 4:7). The man who resists God will find that God resists him (James 4:6). God is the One who said, "There is no peace . . . unto the wicked" (Isa. 4:22). The man who refuses to submit to God's laws must accept the consequences, which will include some distress of body, soul and mind. God has made known His laws in the Bible, so that there is no excuse for disobedience or for ignorance.

I do not pretend to have perfect or complete knowledge of these problems, nor have I exhausted all the information known about them that could be written. One must stop talking or writing sometime, I have tried to make it simple, so that the broad principles can be grasped. These principles, once they are understood, must then be applied properly in a particular patient and in one's life situation. END

## STAYED ON THE ETERNAL

KATHERINE L. RAMSDALL

They were daring souls who came  
out of a homeland's strife  
to build on America's rugged shores  
a new, unfettered life.

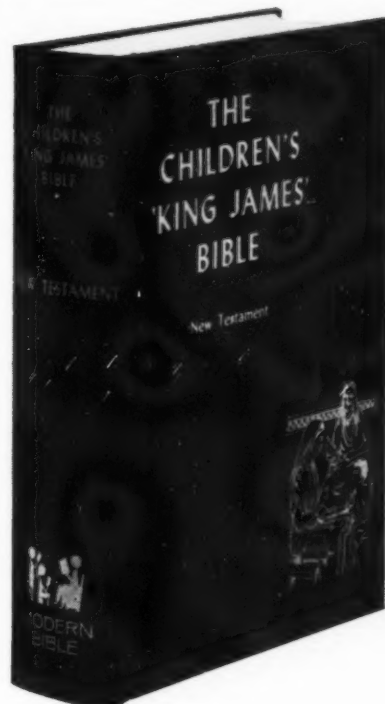
So little of worldly goods, of wealth,  
they brought to the virgin soil—  
only their urgent, long-tried need,  
only their will to toil.

Unflinching courage they brought, to bear  
the ills of the vast unknown,  
assured of God as their daily guide,  
they knew they were not alone.

How shall we know such vibrant faith  
which flows from unfailing springs  
unless our hearts, like theirs, be stayed  
on the eternal things?



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YOUR CHILD CAN READ THIS

<sup>31</sup>Because of this I say unto you, Every phemy [blās'-fē-mē] shall be forgive phemy against the *Holy Spirit* shall no  
<sup>32</sup>And whoever speaks a word against

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## UNIT TWO

# The Eternal Word Among Men

By Alfred Martin

WHILE we are not attempting in this study to build an analytical outline of John, we can easily discern five parts or scenes in the action of these chapters:

The Prologue: The Word Made Flesh, 1:1-18

The Record of John, 1:19-34

Earliest Disciples, 1:35-51

The Wedding at Cana—The First Sign, 2:1-11

At Jerusalem for the Passover, 2:12-25

The opening verses of John are usually called The Prologue (1:1-18). The thoughts introduced here are developed throughout the book.

At the outset an unusual title confronts us. A person is called "the Word." What does this mean?

A word is the expression of an idea. When the Scripture calls this Person "the Word," it is emphasizing that He is the expression of God; He is the One who makes God known to men (1:18). Note that various other titles are used for Him. After being introduced as "the Word" (1:1), He is called the "Light" (1:7, 8, 9), the "only begotten of the Father" (1:14) and the "only begotten Son" (1:18). Furthermore He is definitely identified as "Jesus Christ" (1:17).

Some of the deepest teachings concerning the person of Christ are found

in these verses. His deity is expressly affirmed (1:1). As God, He always existed (1:1, 2), is the Creator of all things (1:3) and is the Source of all life (1:4).

The truth which is known as the incarnation is described in 1:14. Along with the absolute deity of Jesus Christ ("the Word was God"), stands the clear proclamation of His true and perfect humanity ("the Word became flesh," ASV). The eternal Son of God became a human being and lived in this world; hence He is the God-Man.

In the opening unit you were pointed to John's statement of the purpose of his book (20:30, 31). Everything in the account contributes to that purpose. John's use of key words is important because the repetition of such words impresses one with the author's singleness of purpose. In the Prologue some of the key words are life, light, believe and truth. These and a number of others keep appearing over and over again in the Gospel.

Refer again to the statement of the purpose of the book. What is your conclusion concerning the two most significant key words?

You may find it helpful to experiment with an inexpensive copy of the Gospel of John by underlining different key words with pencils of different

colors. Start out with the four key words already mentioned and you will discover new ideas opening up to you.

★ ONE might almost say that the Prologue is the book in miniature. Verses 10-13 especially trace the fact and the effects of the life and ministry of the Lord Jesus upon this earth:

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here one can see at the very beginning how wonderfully the Holy Spirit is working out the stated aim of the book—that men may believe on Jesus Christ, and that believing they may have life. As you go through the Gospel, you will find these opposite reactions to the Lord Jesus among various individuals and groups—rejection and reception, unbelief and belief.

The John mentioned in verses 6 and 15 is not the writer. He is John the Baptist (Baptizer), whose history is given more fully in the other Gospels, particularly in Luke. Here we see



him nobly performing his office as the forerunner of Christ, appointed by God and prophesied in the Old Testament (Isa. 40:3; Mal. 3:1). His testimony is without hesitation and without uncertainty. Note the finality of his denials:

"And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias [Elijah]? And he saith, I am not. Art thou that prophet? And he answered, No" (1:20, 21).

Some men in similar circumstances would have been tempted to claim honors for themselves.

Note the directness, but also the modesty, of his affirmation: "I am the voice of one crying in the wilderness" (1:23).

He pointed to Isaiah's prophecy, which those religious leaders should have known (Isa. 40:3). His responsibility was to bear record, and he discharged it admirably (see 1:7, 8, 15, 19, 32, 34). How much we can all learn from John about being faithful witnesses for Jesus Christ!

John's proclamation of Jesus as the "Lamb of God" (1:29) refers back to the Old Testament sacrifices and points forward to the cross. (Compare Isaiah 53:7; I Corinthians 5:7; I Peter 1:18-20).

This account does not tell of the actual baptism of the Lord Jesus (for that, see Matthew 3:13-17; Mark 1:9-11; Luke 3:21, 22), but gives John the Baptist's reminiscence of the event. The order of the narrative, with its reference to specific days (1:29, 35), seems to indicate that the temptation of the Lord Jesus, described in Matthew 4:1-11 and Luke 4:1-13, had taken place between the time of His baptism and the day on which John the Baptist proclaimed Him as the "Lamb of God" (1:29).

\* ONE who is interested in related questions might well inquire about the connection between the events recorded in John 1:35-51 and the calling of disciples to service (compare Mark 1:16-20). This event in John is obviously the earlier one. (There are many such fascinating problems for the earnest student of the Scriptures.)

If one of these first disciples was Andrew, who was the other? Probably John, the writer. What time of day was it when these two visited Jesus (1:39)? This is not as simple as it sounds. Later time references in the Gospel will be alluded to in other units.

We could become engrossed in questions of this nature; some who study this will, and some should. There is always room for more inquiry into the Word of God. Most of us,

November, 1960

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however, at present, should keep to the main line of acquiring a knowledge of the contents of the book and making application of those contents to our own lives.

These early disciples came to Christ in different ways. We can see, though, that the most usual channel was through the testimony of someone else, the invitation of a friend or relative. Andrew brought Peter; Philip brought Nathanael; someone probably brought you. Whom have you brought?

The Lord Jesus while here upon earth mingled with men in a social way. On the occasion described here He attended a wedding (2:1-11). From this and other similar passages one could ponder the social responsibilities of Christians.

The words spoken by the Lord Jesus to His mother (2:4) probably did not sound so severe in the original as they do in our English translation, but they do put us on our guard against any undue exaltation of Mary. Her attitude was exemplary, and her words could serve as a motto for every one

### STUDY SUGGESTIONS

From time to time we will suggest various ways of studying the Gospel of John. All the ways cannot be pursued in this brief course, but you may want to do more on your own.

One interesting study method is the geographical, by which you will note the different localities where the action occurs. In this section, for example, we see Bethabara by Jordan (1:28), Cana of Galilee (2:1) and Jerusalem (2:13).

Another method is the chronological, by which you will observe the time references in the book. For example, the Passover is mentioned in 2:13. By following the different references to the Passover and other Jewish feasts, one can reach a conclusion concerning the length of our Lord's ministry.

of us: "Whatsoever he saith unto you, do it" (2:5).

In the miracle which He performed, the Lord Jesus showed Himself to have transforming power over nature. He "manifested forth his glory" (2:11). Remember the expressed purpose of the book: "These (signs) are written, that ye might believe that Jesus is the Christ, the Son of God..."

After the brief mention of our Lord's sojourn in Capernaum (2:12), His visit to Jerusalem for the Passover is described. You will find that much of the action in this Gospel takes

place in Jerusalem at the time of various sacred observances.

No little confusion in Bible study comes from identifying similar events as being one and the same. The cleansing of the temple described here (2:14-17) is certainly not the same event as that described in the other Gospels (Mat. 21:12, 13; Mark 11:15-17; Luke 19:45, 46). This is early in His ministry; that in the other Gospels was toward its close. In this He accuses the people of making the temple a "house of merchandise"; in that, a "den of robbers."

When asked for a sign the Lord Jesus answered cryptically (as He often did to those who asked hostile questions), but the later events opened the eyes of His disciples to His meaning (2:22).

Different kinds of belief are indicated in various places in this Gospel. Apparently the belief of many (described in 2:23) was only a superficial acquiescence in what they saw, not the true belief of wholehearted acceptance (1:12).

It was against this background of excitement, aroused in Jerusalem by the presence of the Lord Jesus, that the interview which follows took place (chapter 3).

As you think of the attitude of the disciples after the first miracle (2:11), and the attitude of the crowd in Jerusalem when they saw His miracles there (2:23), ask yourself which characterizes your own belief? Is yours the belief of mental assent to truth alone, or have you experienced the belief of personal and complete acceptance of the Lord Jesus Christ?

Look back over the points in this lesson. When you are sure you have the material well in mind, turn to the exam on page 37 and read it quickly, noting any questions you cannot answer. Then turn back to the lesson and find the answers about which you were uncertain. Finally, complete the exam, this time without reference to your Bible or the lesson.

### Bibliography

The following books are recommended to help you in further study of the Gospel of John. They may be obtained from your local Christian bookstore or from Moody Bookstore, La Salle Street and Chicago Avenue, Chicago 10, Illinois. Prices listed here are subject to change.<sup>1</sup>

HENDRICKSEN, WILLIAM, *The Gospel of John* (2 vols.) in *New Testament Commentary*. Grand

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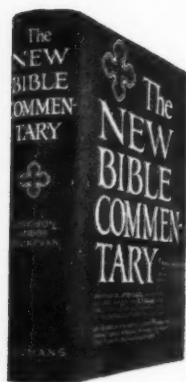
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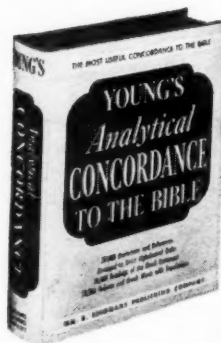
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Rapids, Michigan: Baker Book House, 1954. \$10.00 the set. Thorough and readable. Verse-by-verse treatment with concise summaries of each section.

MACAULAY, J. C., *Devotional Commentary on the Gospel of John*. Grand Rapids, Michigan: Wm. B. Eerdmans, 1941. \$3.00. Paragraph studies combining spiritual insight with practical application.

MORGAN, G. C., *The Gospel According to John*. New York: Fleming H. Revel. \$3.50. Rich expository work.

RYLE, JOHN CHARLES, *Expository Thoughts on the Gospels* (2 vols. on John, \$9.90). Grand Rapids, Michigan: Zondervan Publishing House; reprint, 1951. Rich verse-by-verse devotional commentary.

TENNEY, M. C., *John: the Gospel of Belief*. Grand Rapids, Michigan: Wm. B. Eerdmans, 1951. \$4.00. An analytical study. The Gospel is unfolded by analysis of each paragraph. Excellent outline.

WESTCOTT, B. F., *The Gospel According to St. John*. Grand Rapids, Michigan: Wm. B. Eerdmans, 1951. \$5.00. A minute analysis, verse-by-verse. Thorough introduction. Indispensable for serious study of John.

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## Answers to Last Month's Exam Life Through Believing Unit I

- 1, 5. True
- 2, 3, 4. False
6. (c); 7. (a); 8. (d); 9. (b); 10. (b); 11. (c); 12. (d).
13. King; Servant; Perfect Man; God.
14. Zebedee
15. Signs
16. Judea
17. Key word
18. Emphasis
19. John 20:30, 31.
20. 2; 1; 4; 5; 3.

*Note any questions you answered incorrectly, and find the correct answer in the lesson before going on to Unit 2.*

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# LIFE THROUGH BELIEVING

a home study feature  
on the Gospel of John

## EXAMINATION

## NUMBER 2

Be sure you have studied the material on pages 32 to 34 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 70 or better, may obtain a certificate (additional charge, 25 cents).

Check the following statements "true" or "false" in the right-hand column:

- The deity of Jesus Christ is expressly affirmed at the beginning of the Gospel of John.....
- The John who is introduced in the first chapter of the fourth Gospel is the writer of the book.....
- The opening verses of John are sometimes called the Prologue.....
- John's repeated use of key words stresses the author's singleness of purpose.....
- The first miracle described in the Gospel of John took place in Jerusalem.....

Complete the following:

- At the very beginning of John, Jesus Christ is called the.....
- The statement, "The Word became flesh," expresses the truth known as the.....
- Throughout the book we see two reactions to the Lord Jesus: reception and.....
- The forerunner of the Lord Jesus quoted from the prophecy of.....
- One of the first disciples to come to Jesus is positively identified as.....
- Chapter 2 describes a visit of the Lord Jesus to Jerusalem for the Feast of.....
- Simon Peter was brought to Christ by.....

In the right-hand column check the letter of the correct or most nearly correct answer.

- When questioned about his identity, John the baptizer said that he was (a) Christ, (b) Elijah, (c) "that prophet" mentioned in Old Testament times, (d) the one to prepare the way of the Lord.....
- Indicating the Lord Jesus, John the baptizer announced Him as (a) the Messiah, (b) the Prophet, (c) the Lamb of God, (d) the Word of God.....
- The only one of these locations *not* mentioned in the first two chapters of John is (a) Cana, (b) Bethlehem, (c) Jerusalem, (d) Capernaum.....
- The only one of these *not* named among the early disciples in chapter 1 is (a) John, (b) Andrew, (c) Philip, (d) Nathanael.....
- What was the first sign?.....
- What are the two most significant key words in John?.....
- John records that, early in his ministry, the Lord cleansed the temple and accused the people of making it.....

You may use your Bible for the next question.

- From the opening verses of John quote one phrase for each of these truths:

The deity of the Lord Jesus.....  
His eternal existence.....  
His creation of all things.....  
His true and perfect humanity.....

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1. ☐ True ☐ False

2. ☐ True ☐ False

3. ☐ True ☐ False

4. ☐ True ☐ False

5. ☐ True ☐ False

6. ....

7. ....

8. ....

9. ....

10. ....

11. ....

12. ....

13. ☐ a ☐ b ☐ c ☐ d

14. ☐ a ☐ b ☐ c ☐ d

15. ☐ a ☐ b ☐ c ☐ d

16. ☐ a ☐ b ☐ c ☐ d

17. ....

18. ....

19. ....

20. ....

Answers will appear in December.

CLIP ON THIS LINE

# Jerusalem

## IN PROPHECY

### Part VII: At the End of the Age

Regarding the prophecies which point to events to occur in and near the Holy City at the end of this age, before the millennial reign of Christ, I believe we may say that the relevant passages gather around four distinct themes.

First of all, there is of course, of necessity, the return of the Jews to Palestine. It would seem to me that we need to differentiate between the return of the Jews of their own accord, especially taking place since the end of the first World War, and that greater return of the Jews during the millennium, which will be prompted by God Himself. It is the former only with which we are concerned in this particular study.

Of these prophecies, one of the earliest would be that of Joel: "For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem" (Joel 3:1, ASV). It would seem as though the words of Isaiah 49:22, 23 should also be assigned to this period. Surely the prophecies of the last chapter of Zechariah, some of which must be placed at the end of the age, can only be fulfilled when a great multitude of Jews have returned to their own land. (On the subject of a partial return of the Jews to Palestine before the second advent of Christ, see some wholesome remarks in George N. H. Peters: *The Theocratic Kingdom of Our Lord Jesus Christ* (Vol. II—85, 86.)

This question of the return of the Jews to Palestine has been debated among commentators for centuries. There are three attitudes to the subject: total unbelief; the insistence that these prophecies are to have a mystical interpretation, for the most part referring to the Church; and what may be called the literal interpretation, that is, that the Old Testament clearly predicted that it is in the purpose of God to bring His people back in Emmanuel's land, when the

time has come for Israel to return to her God, and accept Christ as her Messiah.

That such prophecies are now being fulfilled is indisputable. There are today approximately two million Jews in Palestine as contrasted with less than 50,000 at the beginning of this century, and these have come from seventy-two different nations, a modern miracle if there ever was one! (There were only 20,000 Jews in Palestine in 1872, and of these, only 10,000 were in Jerusalem.) How comparatively futile all schemes were for encouraging large groups of Jews to go to Palestine, until the Balfour Declaration in 1917.

It seems clear from both the Old and New Testament prophecies that there will be some kind of a temple erected in Jerusalem at the end of the age, presumably by the Jews, before they have accepted their Messiah. This seems absolutely necessary for the fulfillment of such a prophecy as that of Daniel 9:27 and 12:11, where we have a clear prediction of Antichrist causing the sacrifices offered in Jerusalem to cease, and introducing what is called the "abomination of desolation."

To this our Lord Himself refers in the Olivet discourse (Matt. 24:15; Mark 13:14). This temple makes possible the prediction of the apostle Paul in one of his earlier epistles that, before the Lord returns, the man of sin will exalt himself "so that he sitteth in the temple of God setting himself forth as God" (II Thess. 2:3, 4). It is certainly this temple which the apostle John is told to measure at the beginning of Revelation 11.

The third event, specifically predicted for Jerusalem, to occur at the end of the age is the appearance of the two witnesses sent by God to the city just before (I believe) the severest part of the tribulation is ushered in.

Whatever one's views of the prophetic Scriptures might be, it must be acknowledged that the city of Jerusalem reappears prophetically in the Apocalypse. I believe that, apart

from the seven cities to which our Lord addressed messages in the first three chapters of this book, only two cities are mentioned in Revelation—Babylon and Jerusalem.

The name Jerusalem appears with a twofold connotation in this book. Of course, the New Jerusalem, depicted in chapters 21 and 22 as coming down from God out of heaven, cannot refer to the earthly Jerusalem situated in the old territory of Judah. But it is difficult to see how one can avoid identifying the Jerusalem of chapter 11 in this book with the literal Jerusalem of all the preceding centuries.

The text is exceedingly clear here. It not only calls this the Holy City, but specifically identifies it as the place "where also the Lord was crucified." Our Lord was not crucified in a heavenly city. Whatever may be one's interpretation of this chapter, the events here described must refer to this earthly Palestinian city of Jerusalem. A discussion of some of these interpretations may not be out of place here.

★ FIRST, there is the rather surprising interpretation that this prophecy was fulfilled at the destruction of Jerusalem under Titus in A.D. 70, and, therefore, that John wrote this book before that event. Rationalistic interpreters such as Herder, Renan and others of that ilk, as well as orthodox commentators such as Stuart and Duesterdieck, take this position. Grotius refers the chapter to the destruction of Jerusalem by Hadrian two hundred years later.

The historians believe that the two witnesses are the long line of faithful witnesses to Christ during the centuries preceding the Reformation, that their death here is a prophecy of the cessation of such witness-bearing immediately preceding the Reformation, that their resurrection was the revival of gospel preaching by Luther and others of his day.

As Weidner has said of this strange exegesis: "Is it a wonder that the

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

Book of Revelation has fallen largely into disrepute and been regarded as an enigma when such interpretations are seriously set forth and considered as bringing out the meaning of God's Word" (Revere F. Weidner: *Annotations on the Revelation of St. John the Divine*, New York, 1900, p. 146).

Those who attempt an allegorical interpretation of this book, such as Wordsworth, believe that the prophecy has already been fulfilled, "by the preservation of the Holy Scriptures, and of the sacraments of Christ and of an apostolic ministry, offering the incense of prayer and ministering the Word and sacraments." The reed then represents the canon of Holy Scripture. Jerusalem is interpreted as the corrupt church.

Others denying the literalness of Jerusalem have affirmed that the two witnesses represent the Old and New Testaments. This was the position of Tyndale, of Croly, etc. Lange insisted that the two witnesses stood for the Christian State and the Christian Church—but he was writing this in the middle of the nineteenth century, with the Lutheran State Church in mind. Probably no one would dare to thus identify the witnesses today.

Elliot adopted an equally strange view—that these two witnesses are the Eastern and Western churches. Alexander Campbell thought they were to be identified "with the Word and the Spirit."

† We are now ready to survey the teaching of the chapter as a whole, assuming that it has reference to events to take place in Jerusalem in the future; then we must consider for a moment the identity of the two witnesses. The Holy City is suffering from being trodden under foot by the Gentiles, even though it is God's city. This is exactly what our Lord said would take place in the city until the end of this age.

Here the time period of forty-two months would seem to indicate a time of unusual severity for such an occupation of the city by the Gentiles (Luke 21:24). At this time of distress, God sends to the city two witnesses with supernatural power, who are likened to the two olive trees and the two candlesticks in the fourth chapter of Zechariah. For 1260 days these two witnesses are indestructible; in fact, when any attempt is made to harm them, "fire proceedeth out of their mouth and devoureth their enemies." They have power to shut heaven, power over the waters to turn them into blood, and power "to smite the earth with every plague as often as they shall desire."

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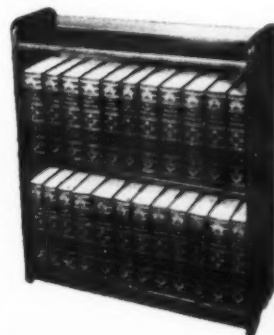
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God do we find such tremendous power being given to any man or group of men. When they have finished the period of witnessing, according to God's divine program, the beast from the abyss will kill them. Here is the last effort of the trinity of evil to defeat the purposes of God in the city of God, the Holy City. How fearfully has this city suffered in the ages gone by! It is the most satanically hated city on earth. Their death, it would seem, is a victory for hell.

Now we come upon a most astonishing statement. When their dead bodies are lying in the street of this great city, which is so apostate and wicked that, as in the days of Isaiah, it is spiritually called Sodom and Egypt (Rev. 11:9, 10; Ezek. 16:46, 55, 56), "From among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth" (vv. 9, 10 ASV).

The outstanding New Testament scholar Robert Govett wrote of this passage nearly one hundred years ago (1864): "The word translated *look upon*, *blepo*, denotes not merely the nations seeing them, but their directing their eyes to this great sight and gazing upon them . . . 'But how,' it is asked, 'is it conceivable that men all over the earth should be rejoicing at the news when only three days and a half intervene between their death and resurrection?' . . . Is it not perfectly conceivable if the electric telegraph shall then have extended itself at the rate it has done of late years?"

We today know how this passage will be literally fulfilled—by television. Lenski has, in my opinion, one of the most profound comments on this passage in all the vast literature of this part of the Apocalypse when he says, "The wicked world cannot let them alone and simply pass on in its obduracy. Even when it is finally and utterly silenced, the obdurate world cannot dismiss the divine testimony. It must talk about it, bring everybody to look at the voiceless lips. Though dead, these lips still speak (Heb. 11:4). Those who spurn the Word, never get rid of it. Their very rejoicing over its silencing keeps them busy with the Word" (p. 346).

This city of Jerusalem, however, was not only the place where the Son of God was put to death, but also the place where He rose from the dead; so here in this chapter once again God wins: "After the three days and a half

the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them" (Rev. 11:11, ASV).

It would seem that this particular event, the death and resurrection of these two witnesses, is an hour of epochal importance in the program of God for the end of this age, for immediately after this we read, "And the seventh angel sounded; and there followed great voices in heaven and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever" (v. 15, ASV).

The text gives no data to assist in the positive identification of these two witnesses. Some have made the entire passage to refer to faithful Christians; others, such as Lenski and Scott, believe it refers to witnesses of God at the end of the age.

Kelly himself, to our surprise, says, "There is no necessity to take them as two persons: they might be two hundred. They are viewed as two witnesses (whether literally or not) because it is a divine principle that 'out of the mouth of two or three witnesses every word shall be established'" (William Kelly: *Lectures on the Book of Revelation*, New ed., London, 1884, p. 229).

Most commentators who take this passage literally, however, believe that two specific men were in the mind of the apostle John, and almost invariably Elijah is named as one of these. Some, such as Seiss, believe the two are Enoch and Elijah; Govett affirms it is Jeremiah and Elijah; Simcox, that it is Moses and Elijah, the two who returned to speak with Jesus on the Mount of Transfiguration.

We have no right to be dogmatic in identifying them. It may be that they will have nothing to do with Elijah. In all the references to Elijah yet to come, he is invariably referred to as having a ministry of his own, and is not in partnership with anyone else. There have been times in the Christian church when false prophets have arisen claiming to be either the promised Elijah, or one of these two witnesses, as John Alexander Dowie. But all these claims have been proved false by the death of those making the claims, and the collapse of their pretenses and promises.

♦ The fourth specific event to occur in Jerusalem at the end of the age, leads up to and necessitates, I believe, the coming again of our Lord and that awful assault upon this city of the armies of the nations of the earth. While, no doubt, this final assault upon the city of God is referred to in earlier prophecies (such as Joel 3:9-12; Isa.



29:1-7, 31-34) it is in the last chapter of the Book of Zechariah that we have this set before us in detail.

"Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:1-3).

No one has commented upon this important passage with greater insight than the late Dr. David Baron, in his wonderful, rich exposition of the *Prophecies of Zechariah*. Writing as far back as 1918, Baron rightly says,

"There will be at first, as compared with the whole nation, only a representative minority in Palestine, and a Jewish state will be probably formed, either under the suzerainty of one of the Great Powers, or under international protection. . . . A large number more from all parts of the world will in all probability soon be gathered; but we shall only be able to speak of a restoration of the Jews as an accomplished fact when Palestine becomes by international consent (to quote from the Zionist programme) the 'openly recognized and legally assured home' of the Jews, i.e., when the Jews are once more acknowledged as a nation with a land of their own to which they might go.

" . . . After a brief interval of prosperity there comes a night of anguish. What occasions the darkest hour in the night of Israel's sad history since their rejection of Christ is the gathering of the nations and the siege predicted in this chapter" (pp. 492, 493).

To continue Baron's description of the terrible battle that we know will be fought:

"Furiously, probably by the faithfulness to the covenant God of their fathers on the part of the godly remnant who shall then be found in the land, the Anti-christ forms the purpose of utterly and finally exterminating this people, who can never cease, even in apostasy and unbelief, to be witnesses for the living God and His truth. The armies of the confederated nations, the very flower of their strength, are marshalled together in Palestine, their watchword being, 'Come, let us cut them off from being a nation, that the name of Israel may be no more in remembrance.'

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fury attacks Jerusalem, which is soon at his mercy. The city is taken, and the 'spoil' or booty leisurely 'divided in the midst' of her, without any fear on the part of the enemy of interruption or molestation. There ensue scenes of cruel brutality, and lust, and horrors, which usually accompany the sack of cities by enraged enemies, only intensified in this particular case by the accumulated hatred of these confederated hosts against this land and people. Half of the remaining population in the city is dragged forth into captivity, and there is but a small and wretched remnant left, which probably, in the intention of the enemy are also devoted to destruction" (p. 494).

But in their hour of deepest need, their crucified Messiah appears for their deliverance and Israel will recognize Him as their true Saviour and Redeemer.

† THIS great final attack upon Jerusalem has not yet occurred; however, many are the assaults this city has known down through the centuries. One thing, however, is certain; the situation in Palestine today makes possible the fulfillment of these prophecies at any time, whereas for hundreds of years, up to at least 1940, the Palestine situation was such that there was no reason for attacking Jerusalem.

Terrible as those days will be, the ultimate conclusion will be a victory for God, a defeat of His enemies and the establishment of His chosen people in the chosen land.

For lists of authors of the last three centuries who wrote books advocating the restoration of the Jews to Palestine in relation to biblical prophecy, see, e.g., David Brown: *The Restoration of the Jews*, London, 1861, pp. 46, 54 (Brown himself rejected the idea), and J. W. Brooks: *Elements of Prophetic Interpretation*, London, 1836, pp. 79-82. But above all, for a discussion of such hopes among the Jews themselves, one should consult Nahum Sokolow, *Hibbath Zion*, Jerusalem, 1934.

There is a remarkably thorough history of the British movement for the restoration of the Jews to Palestine during the last three centuries in a book by Franz Kobler, *The Vision Was There*, published in 1956 by the British section of the World Jewish Congress, London.

On some subjects not discussed here, such as the early efforts of Jews to populate Palestine, Israel before the United Nations, the centrality of Jerusalem, etc., see my own book, *World Crises and the Prophetic Scriptures*, pp. 132-173.



BILL PEARCE

# OFF THE RECORD

» One advantage which recordings have over radio programs is that you can hear your favorite radio speakers and singers at will rather than wait for program time to roll around. Another advantage is that you'll probably hear them better on record in terms of fidelity, mike pickup, acoustics, etc.

A good example of this is the latest radio program to release an album, namely, the MORNING CHAPEL HOUR—WILBUR NELSON AND THE CHAPEL SINGERS (Word Records W-3112 LP). This is a live sounding compilation of some lesser-known songs with the familiar ring of tenor Nelson, the choir and accompanists.

"The Morning Chapel Hour" is one of the best received religious broadcasts in existence, and I believe this release will be warmly taken to by listeners to the program. The chorus sounds just as it does on the broadcast. The instruments and the quartet both have the "up and at 'em" lilt, which many need in the morning. I would like to have heard Nelson's speaking voice come through with the familiar "Good morning friends" on the opening theme, *It is Morning*. This would make it complete.

Such well-known names as Beth Farnam and Gloria Roe appear and add color; the song titles are good and favor newer numbers. Actually, with the exception of two songs, I don't see a familiar title in the whole list. Then again, someone may say, "Where have you been?—I know all of these."

This is a good, bright sound. The male quartet is very acceptable, and the choir the same. The chapel by the water motif on the jacket fits right in, too.

» Here's another organ recording. This one, however, with a little more zip and dexterity than most, seems aimed at the young blood. These are all gospel songs with one or two hymns of praise interjected, and it's Sacred Records new album: YOUNG MAN'S FANCY: MARK DAVIDSON, PIPE ORGAN (LPS-4001).

This sprightly piece features a very talented young man at the helm of the theatre pipe organ. Mark does some nice things here in the creation of moods, using just the organ with low

modulation and the celeste. *O Happy Day*, and *In My Heart There Rings a Melody* are good examples on side one. *Battle Hymn of the Republic* and *Assurance March* we might label "music to join the marines by" because of their stirring militant and patriotic force.

This is definitely a better than average organ recording. There's nothing that you would call real depth, but the mood is good and the musicianship excellent.

» ZLP-552 is the statistical reference of a late release by Zondervan Records: JOHN PETERSON PRESENTS WESTERN MOODS. From the cover photo straight through to the final track this is definitely boots and saddle music.

Gospel song, hymn and cantata writer Peterson turns to the role of vocalist here backed by a very professional-sounding collection of singers and instrumentalists. The result is a velvet, soft, cozy, pulsating group of some of John's newer and lesser-known songs, appearing amidst some better-known ones.

The entire feel is smooth, sentimental, and at times even romantic, but well performed all the way. Perhaps the nonchalance comes by reasons of the western motif involved.

I enjoyed the mood that this entire album created and I'd recommend it, not for the spiritual value as much as the emotional effect.

There's quite a bit more "mike presence" on John than the rest of the singers. He seems to be closer to you. Also, a woman's voice, with an easy going quality, takes lead and solo spots at times. I very much enjoyed hearing this group of songs from an entertainment point of view, and if I don't receive any further message it may be because I'm not a westerner.

» I've touched on this before, but I believe it's worthy of mention again. Because of the great influx of religious recordings with varied sounds, style treatment and production, ranging from deplorable to excellent, the Christian should be more selective and discriminating. While the influx gives us a greater choice, it allows for more second-rate records to sneak in.



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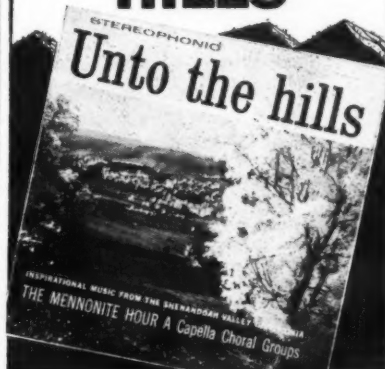
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## Christian Authors You Should Know

[Continued from page 26]

readers will be aware when her next book comes out!

When it comes to prolificacy (that one we had to check) author Bernard Palmer probably gets the nod, with some eighty books published—notably the *Danny Orlis* series of stories for boys (Moody Press).

How does he turn out so much copy? Well, actually he and his wife, Marjorie, make up a writing team. The two of them plot, he dictates the story, she transcribes the copy, he writes the second draft, she corrects the manuscript. Then together they make the final necessary changes.

Two types of research are involved in carrying out this formula. One is research into the problems of boys and girls. These form the plot structure. The *Danny Orlis* stories are first told on Theodore Epp's "Back to the Bible" broadcast. Every ten weeks or so the Palmers and the radio personnel hold a conference to go over the letters received from young listeners. They decide then which problems to use and the best Christian answers to them.

That supplies the necessary plots. The Palmers' second method of research is *travel*, which so far has taken in the United States and Canada, Europe, the Middle East and Africa. This adds the spice adventure to the plot. Sometimes, to be sure, the adventure gets too realistic for comfort—as when they spent a wild half hour in an overloaded dugout canoe manned by two fourteen-year-old boys on the Ubangi River, just a half mile above the rapids!

The success of the formula is best demonstrated by the total number of copies sold in the *Danny Orlis* series in ten years of publishing—well over a million!

♦ SOMETIMES a Christian is pressured into the writing field. The LeBar sisters are among these. Lois and her sister, Mary, were public school teachers in the elementary grades when they felt the Lord's call to attend Moody Bible Institute.

At that time, 1934, Scripture Press was looking for someone to write the primary lessons for their curriculum. So the editor asked Lois to write them. Hesitantly she agreed—if Mary could be included.

When the primary lessons were completed, the girls had barely time enough to heave a sigh of relief when they were asked to write lessons for



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beginners. But, they argued, they had no ideas! Then one night Mary was aroused from her bed to write the first Bible story fingerplay. That was the beginning of that.

Later Mary, to get her master's degree in Christian education, wrote the first of eight Patty books: *Patty Goes to the Nursery Class*.

Lois has a real burden for strengthening the teaching ministry of the church—with special emphasis on the need of the teacher to learn to work with the divine Teacher, the Holy Spirit.

Her first book on this subject, *Children in the Bible School* (Revell), grew out of her own experience of teaching MBI students. A second book, *Education That is Christian* (Revell), deals with biblical methods in teaching. A third book, *The Educational Program of the Church*, will be for directors of Christian education to help them train their teachers and acquire other necessary skills—such as supervising, personal counseling and group dynamics.

Like the LeBars, author Clyde Narramore is a specialist. With a major in psychology, a doctorate in education and a position as consulting psychologist for the schools in Los Angeles county, he has ample background for the counseling ministry.

His first book, *Life and Love* (Zondervan), was the first in the field of sex education for Christian young people. It was followed by *Young Only Once* and others. His sixth, latest and largest book, *The Psychology of Counseling* (Zondervan) is slanted for pastors, youth leaders and others called upon to do Christian counseling.

Narramore disclaims sole authorship for his books. His wife, Ruth, helps him a great deal, being herself a very capable writer. Then he submits some of his material to the unbiased scrutiny of authorities in the field, teenagers and others. Where his manuscript is called into question, he and his wife very obediently take over the job of rewriting!

+ In this list of Christian authors one man should be included whose work has been published in a book and who has a widespread ministry. He is not a writer, however; he is a cartoonist.

Charles Cartwright first began to draw his cartoons in the college humor magazine, *Wampus*, when he attended the University of Southern California. After graduation he forgot his hobby to earn a living as a salesman for a Texas oil company. A siege of "strep" throat changed his perspective a bit. He went to Chicago to attend the Academy of Fine Arts.

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After graduation Cartwright began to sell his work to national magazines.

In the armed forces during the war he continued cartooning. One day his pastor in Fort Worth noticed one of Cartwright's cartoons in the *Post*, and wrote to Cartwright saying, "Why couldn't these humor cartoons be used to get spiritual truth across to people?"

Cartwright took up the idea and went to work on it. Since then his cartoons have appeared in many religious publications.

Themes for his cartoon-sermonettes come from people in his own church—members and non-members—who feed him ideas both by word and action. *Church Chuckles* (Kregel) is a collection of sixty-four cartoons, broadly humorous, highly entertaining—and often very instructive!

Of course these are only a few of the hundreds of interesting people who write the Christian books you read. What keeps them writing in spite of busy, crowded lives, of varied interests, of discouragements and problems?

Money? Yes, to some extent. Writers have to eat. They have families to support, sons and daughters to send to college, unexpected bills to pay.

• • •

### THE GREATER PROBLEM

Sometimes I hear people preach and talk about, "Now brother are you ready to go to heaven when you die?" In one sense that's the least of God's concern. It's a simple thing for Him to get me to heaven when I die if I'm in Christ. The big difficulty is how to get enough heaven in me now so I'll be acclimated when I arrive.

—R. R. Brown

• • •

But other things, I think, are usually more important—desire to serve the Lord, conviction that the writer has something to give, a liking for the work.

And I think there's something else. Not long ago I talked with a bookseller about my own first book, sold in 1951 for only \$250. "That book hasn't really begun to sell," my book store friend assured me. "After your death, it still will be going strong."

I like to think he's right. In any case I believe—and I'm sure many other writers agree—that when God enabled man to produce the printed page, He gave to words the nearest thing there is to immortality. END

Moody Monthly

# Are You THANKFUL for God's Will?

By JOHN PHILLIPS

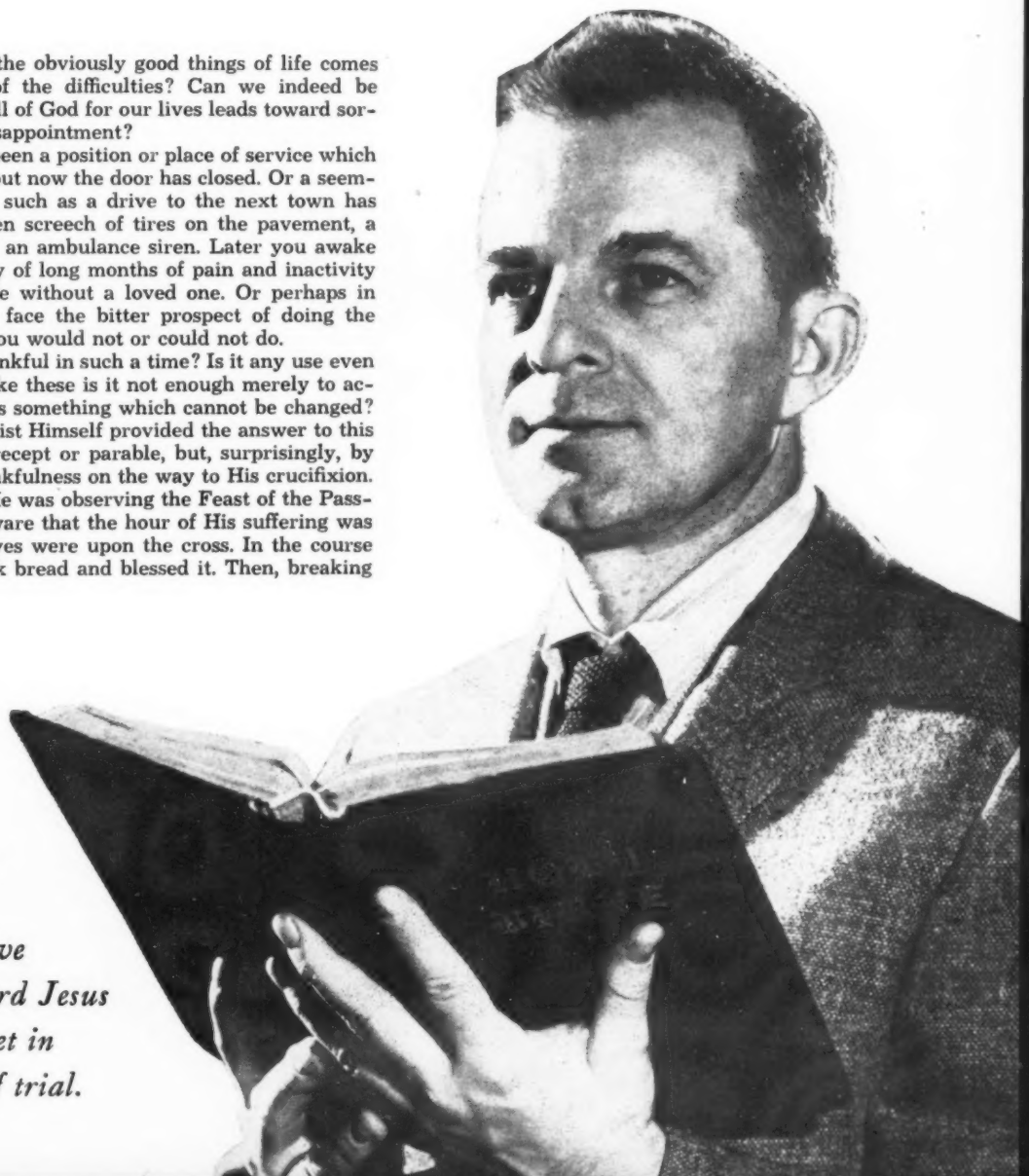
THANKFULNESS for the obviously good things of life comes easy. But what of the difficulties? Can we indeed be thankful when the will of God for our lives leads toward sorrow, loneliness or disappointment?

Perhaps there has been a position or place of service which we had hoped to fill, but now the door has closed. Or a seemingly casual incident such as a drive to the next town has ended with the sudden screech of tires on the pavement, a crash and the wail of an ambulance siren. Later you awake to face the probability of long months of pain and inactivity or the prospect of life without a loved one. Or perhaps in some other way you face the bitter prospect of doing the thing you once said you would not or could not do.

How can you be thankful in such a time? Is it any use even to try? In moments like these is it not enough merely to accept the will of God as something which cannot be changed?

The Lord Jesus Christ Himself provided the answer to this question—not with precept or parable, but, surprisingly, by his own steadfast thankfulness on the way to His crucifixion.

With the disciples He was observing the Feast of the Passover. They were unaware that the hour of His suffering was upon Him. But His eyes were upon the cross. In the course of the meal Jesus took bread and blessed it. Then, breaking



*How, in a time  
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it, He gave it to the disciples. "Take, eat," He said. "This is my body."

Matthew then goes on to record a statement full of meaning for every Christian who faces hardship and difficulty in the will of God. "And He took the Cup, and gave thanks" (Matt. 26:27).

This is a startling statement. It is arresting, sobering, full of the profoundest significance. For no one reading the words which follow can doubt that He was fully aware of what was shortly to follow. Passing the cup to His disciples, He said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

Knowing all that the cup implied, He lifted up His heart to the Father and gratefully thanked Him that in a few short hours He would be nailed to the tree. His body would be broken and bruised, and His precious blood would be poured out as an atonement for sin.

How was the Lord Jesus Christ able to be genuinely thankful for suffering, shame and even death? His simple but sublime act of giving thanks for the cup suggests at least three important reasons.

♦ FIRST, He was able to give thanks for the cup because of His sublime comprehension of the will of God. It was the Father's will for the Lord Jesus Christ that He should die. His death would be no accident; it would be an accomplishment. When Moses and Elijah met the Master on the Mount of Transfiguration, the topic of their conversation was "his decease which he should accomplish at Jerusalem" (Luke 9:31). Later on the Day of Pentecost, following the Lord's resurrection, Peter was to tell the Jerusalem crowds that Jesus had been delivered by "the determinate counsel and foreknowledge of God." But Jesus knew all of this perfectly as He sat with His disciples in the upper room with calvary yet before him.

The Lord Jesus fully comprehended that it was the Father's will for Him to go to the cross, for this was fully revealed in at least three ways.

1. *The Scriptures:* Jesus modeled His whole life on the Word of God. He knew the meaning of Psalm 22, of Isaiah 53, of Psalm 69, of Daniel 9 and Zechariah 12. These and many other Scriptures spoke pointedly of His death. So closely did His earthly life and utterances conform to the prophetic pattern of Scriptures that Matthew again and again was led to add that this or that was said or done "that it might be fulfilled which was spoken." Every hour of His life reinforced the words with which He faced

the tempter in the wilderness, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

2. *The Sacrifices:* The will of the Father was also revealed in the sacrifices. Again and again He had stood over against the Temple and had seen the blood flow from the victim as it died in the place of the guilty sinner. All this must have spoken to Him as to no other before or since. Whether it was the Passover lamb or the goats on the Day of atonement, the sin offering or the burnt offering, the morning sacrifice or the evening oblation, each told Him the same story. "It is not possible that the blood of bulls and of goats should take away sins . . . lo I come (in the volume of the book it is written of me) to do thy will O God" (Heb. 10:4, 7).

3. *The Symbol:* "This is my body," He said as He broke the bread. And as the disciples gazed at that loaf all marred and mutilated, broken beyond recognition, torn and fearfully defaced they scarcely understood—but He did. And yet "He took the cup and gave thanks."

Our Lord comprehended the Father's will. Do we fully comprehend God's will for us? The cross is for the Christian as well as for Christ. "Who-soever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). Have we faced the implications of this? Can we say with Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"? Are we ready to suffer with Christ, being counted as sheep for the slaughter—and yet to give thanks?

♦ THERE is a second reason why the Lord Jesus Christ was able to give thanks for the cup. This is seen in His sublime consecration to the will of God.

It is one thing to understand what God expects; it is something else entirely to go through with it at all costs. This Jesus did. In giving thanks for the cup and all that it meant, He deliberately consecrated Himself afresh to the death of the cross.

The path of consecration to the revealed will of God was not easy. Indeed, it seldom is. That consecration took Him to:

1. *Gethsemane:* There in the garden the Lord Jesus again came to grips with the cost of Calvary in terms of doing the will of the Father. "Oh my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). It is not easy for us to surrender to the



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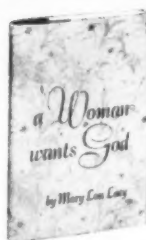
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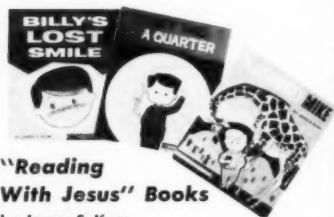
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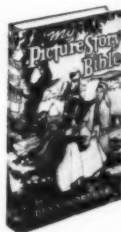
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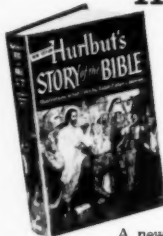
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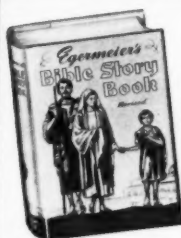
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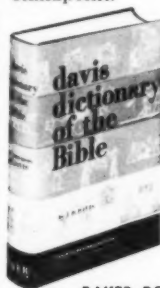
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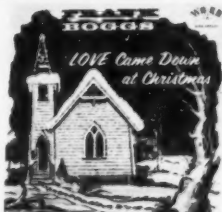


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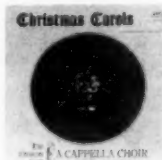
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will of God; it was not easy for Him. As the terrible reality of the cross came vividly before Him, great beads of blood stood out upon His brow. In the depths of that cup He could see the wine of the wrath of God poured out without dilution into the cup of His indignation (Rev. 14:10). Withdrawn from the disciples "a stone's cast," the distance of death, He had his first taste of what lay ahead. His consecration took Him next to:

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3. *Golgotha*: At last He came to "the place of a skull," and there in obedience to the Father's will He permitted Himself to be hung on a cross, to endure further suffering and to die. He drank the cup to its bitterest dregs, and when it had been emptied He bowed His head and yielded up the Spirit.

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*The Greenwich Church of Christ*  
November 13-18  
Elkhart, Indiana  
*Riverside Christian Church*  
November 20-22  
Jonestown, Pennsylvania  
*Jonestown Bible Church*



**REV. WALTER MAIN**

November 6-20  
Middleburg, Pennsylvania  
*Trinity Evangelical United Brethren Church*  
November 27-30  
St. Louis, Missouri  
*Hope Congregational Church*



**DR. ERNEST MALYON**

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*First Baptist Church*  
November 6-13  
Shelton, Washington  
*First Baptist Church*  
November 14-20  
Tulelake, California  
*Newell Baptist Church*  
November 27-December 4  
Vale, Oregon  
*Malheur Butte Baptist Church*



**PHILIP R. NEWELL**

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Colorado Springs, Colorado  
*The Navigators*  
November 6-13  
Eagle Grove, Iowa  
*First Baptist Church*  
November 27-December 4  
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*Calvary Bible Church*



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*Calvary Church*  
November 27-December 4  
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# A Benefactor with Books

By Maud Shaw

I NEVER met Mr. Dean S. Weeks personally. He learned about the work we were doing in the Argentine through a notice in *The Sunday School Times*. The notice told of a library in Buenos Aires for the benefit of evangelicals of all denominations, and suggested that anyone who would care to donate books could communicate with the library. Mr. Weeks saw the notice and adopted us, *The Biblioteca Evangelica Argentina*.

His first letter to us on June 1, 1954, said that he was sending seventeen books and trusting we would find them useful. As was our custom, we immediately answered his letter, giving some details of the work we were doing and telling how we felt the Lord's call to gather and maintain a good collection of evangelical books in English and Spanish.

When Mr. Weeks' first gift arrived we were overjoyed. It was the first time we had received a donation of new books from a private source. Up to that time friends in the U.S.A. and England had donated books, but, quite naturally, they were used. While used books were most welcome for the library, it was a real joy to get brand new ones, and we expressed our happiness and gratitude to him.

In his reply he said, "I like the tone of your letter, and I am going to send you some more books." He commented on our surprise at receiving new books and wrote, "I look at it this way. Jesus gave the best He had. Why not give Him the best we have?"

That year he mailed us another forty-five books saying, "I am not on speaking terms with Satan and like to send out books that will uphold the faith of our forefathers. The only thing Satan is afraid of is prayer and books like these I have sent you. I pray for you twice a day."

After sending 150 books he mentioned that he might not be able to send any more as he was considering taking his pension. However, the very next letter stated that he was sending another twenty-five. From that time to the 15th of January, 1959, he sent a steady flow of books. Total: 1,617.

Mr. Weeks was most careful in his choice of books, desiring only that we should receive sound, evangelical works. Sometimes he would send a batch of Christian novels "for your young women; they will enjoy them," then again it would be books for children, but he did

not forget the deeper works of great writers. He must have studied every bibliography he could reach in order to make his choice.

For four years he continued his good work. Occasionally over that period he would tell us he could no longer continue sending books, but he always revoked the statement and sent his gifts along.

When, in 1954, we found he was really making a mission of his work for the Lord through the *Biblioteca Evangelica Argentina* we told him we'd like to print a sticker with his name and some sort of dedicatory thought so that the members of the library would appreciate all he had done. He replied, "I request that you do not do so. I have sent you many books and my name would be seen so often I am afraid the people would have my name in their mind instead of the name of Jesus."

We wrote him telling of the joy so many of his books were giving to the ever increasing number of readers and this would make him so happy. "You make me feel I have really done some good by the way you write about the books I sent." And again, "Your letter put new life into me; they make me want to do more for Him."

In 1958, when he asked us to tell him what titles we would like to add to those already sent, we asked for those specially brought to our notice by reviewers, or members of the library. He always responded without any delay and usually added some of his own choice as well. Good measure, pressed down and running over!

Our president wrote Mr. Weeks in November, 1954. "The books you are supplying are like a marvelous butterfly that comes out of a chrysalis, converting something static into a living being. Your response to the Lord's leading has changed the whole texture of the library and sent it into the forefront of faculty libraries in this country."

As his illness gained he wrote less and less until he contented himself with sending books or just the "Bible and the news" which he mailed us regularly.

Now he is in the presence of his Saviour. But "his works do follow him," and we praise God for such a faithful steward. The books he sent have been a blessing to hundreds, and together with his Lord he must surely rejoice that he was able to bring help to so many. **END**

# idea NOTEBOOK

A SERVICE DEPARTMENT FOR CHRISTIAN WORKERS

FRANCES MANNING • EDITOR

## Take the Library to the People

By Julia McKnight

A BUSINESSMAN would not open a business in a blind alley. He knows that he must go where the people are. The First Baptist Church in Havana, Ill., used this same principle for its church library and came up with more than satisfactory results.

Not too long ago, this church had some 150 books, uncatalogued, unpublished and largely unused. The Board of Christian Education took the first step toward a successful library program by appointing a librarian and setting up a budget.

The job of cataloguing came next. The librarian, who had no professional training, found the help she needed in a few basic library manuals. When she found that it took an average of thirty minutes to prepare a book for circulation, she called on her sixteen-year-old daughter and twelve-year-old son for help.

While the books were being pre-

pared, church members learned of the project and donated many good volumes. With the allowance from the Board of Christian Education, the librarian purchased some paperbacks and a few others until the total swelled to some 300 books.

Now came the question, "Where should we display them?" All too often, it seemed, church libraries were half-hidden and half-forgotten in an isolated corner of the building. But the folks at First Baptist were anxious that the library be used, so the books were set on a table at the back of the sanctuary. As the congregation leaves the church, the natural flow of traffic brings many past the book table. The books do the rest of the promotion!

This program of bringing the books to the people began on opening day when a short promotional talk was made on Sunday morning. Now from time to time, short book reviews and

Good books may be a big help to Christian growth. Note the interest of these boys.



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Members of the author's church look over the book table after the Sunday morning service.

testimonials by church members are carried in the church bulletin, and posters are displayed on the bulletin board. Workers go into each department of the Sunday school and describe the books available for that age group.

What have been the results?

Two months after the library opened, one out of every four church

members was reading books. When a summer reading club was presented to the junior department, forty new books were taken to the department and left for pupils to see. At the close of the service that morning, teachers in the junior department checked out forty books to the pupils.

For the most part, the library is stocked with books which have the widest appeal, rather than with heavier study books, in the hope of building reader interest. Reference books for study and research will be added as time goes on and funds permit.

Young people like books with program helps, books on etiquette and also fiction. The juniors are the most enthusiastic readers, and go for Moody Press Colportage books.

The line of worshipers leaving the church each week moves slowly, and many stop to see the books and check them out. Young people serve as library assistants and also make enthusiastic salesmen. Parents report that their entire families read the books which their young people bring home.

The visitation chairman keeps a number of paperback books suitable for use in calling on the sick and shut-ins, and the spiritual life chairman has several books which are helpful in prayer groups. The youth fellowship leader takes books for use in

## Things to Do in November

- ✓ Complete plans for THANKSGIVING observance
- ✓ Complete EVERY PUPIL VISITATION program

Continue plans for . . .

- ✓ UNIVERSAL BIBLE SUNDAY (December 11)
- ✓ Your CHRISTMAS PROGRAM
- ✓ New Year's Eve WATCH NIGHT SERVICE
- ✓ YOUTH WEEK (or Youth Month) in January
- ✓ FATHER AND SON BANQUET for February

her department, and the deacons have shown interest in books which aid them.

Each week there is something new—another group to speak to or a new book to tell about. The library is presented as a supplement to Bible reading—never a substitute. And the important thing is that Christians at First Baptist in Havana are reading Christians, because the library was brought to them. END



## “For a generation or more...”

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*Clate A. Risley*

CLATE A. RISLEY, Executive Secretary  
National Sunday School Association  
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# Let CHRISTMAS CARDS

## Tell the Story

By Evelyn Witter

CHRISTMAS cards can help you tell the Christmas story. With some direction from you, your pupils can use last year's cards to make their own picturama of the events surrounding the birth of Christ.

But—don't make the mistake I did. I used to go through my family's cards from the previous year, selecting those which told some phase of the story. These I mounted on cardboard, and, as the pupils studied the lesson, I displayed cards illustrating various parts of the story.

One Christmas, when I asked the children to retell the story, I found that several of them had the sequence of events confused and others had completely missed the story's significance. I wasn't teaching as well as I thought I was.

Last Christmas, rather than sort the previous year's cards at home, I took them to Sunday school. The first Sunday I read the Christmas story from Luke, retold it in my own words, then asked the pupils to dramatize it. The following Sunday I explained that we would make a picturama of the Christmas story from Christmas cards. I thumbtacked a 10-foot sheet of 27-inch shelf paper to our bulletin board and announced that on it we would put the cards which we, as a class, considered best.

We divided the paper into seven parts for the following scenes: shepherds in the field, angels, following the star, the inn, the manger scene, the Wise Men and a modern observance. Then, one by one, I held up the cards and asked, "In which division should this one go?" Each time the children had to think out the story.

By the time I came to the end of the pile of cards, the answers came quickly. The children knew the sequence of events—and they knew the message of Christmas. The children learned and so did I. Don't make things too easy; let the children help.



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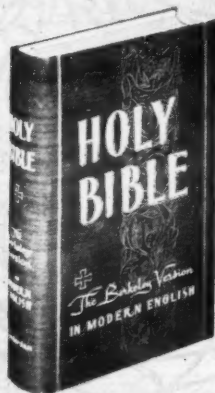
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## The PEARL and the FOOL

[Continued from page 15]

"Worth a king's ransom." "Crazy fool, he even carries it in his pocket!"

Then they stared in unbelieving wonder as the owner of the pearl began to toss it up into the air and catch it as it fell. And then thrill added to thrill.

He turned his back to the people on the deck and leaning over the rail he tossed the glittering gem into the air. They saw it describe a glistening line of white beauty traced by the sun as it fell into his sure and steady hands. The crowd sighed as the man slipped it back into his pocket and went his way.

The next morning was another glorious day, sunlit and warm. Little groups of people stood in circles talking casually. Then they saw the owner of the pearl stride out on the deck. He smiled again, greeted a few. As they clustered about him he took the pearl and tossed it into the air. Every eye followed it to the top of its ascent, and as it fell back toward the center of gravity, they followed it down as he reached out his hand and caught it with sure skill. Through the eager excitement ran the strange thrill of people who have seen something they can't believe—a man toying with a treasure.

Now it became a part of morning routine on the ship. "Have you seen the man with the pearl? Big as your fist, they say it is!" "Worth a kingdom—millions in it!" Each morning almost the entire passenger list gathered and stood silently expectant. They cleared a path for him as he walked on deck to the place of the ritual, extracted the pearl from his pocket, held it a moment, tossed it into the air. Up. Up. Up. Then down. Down.

"He's got it!"

One turned to another, "Phoo! That's too much for me." Men nodded and smiled at one another, "Guy's got nerve. Never catch me doing that!"

On the deck again he came, one morning, the sunlight bright as usual, the clear soft waters of the ocean slapping the sides of the vessel, the same tense crowd, unable to talk of anything else. And the man—the same smile on his lips. The crowd parts as the Red Sea parted for the Israelites, and he strides to the deckrail, pulls the pearl from his pocket. He fingers it for a moment, looks up at the cloudless sky, idly juggles the jewel in his hand. Then leaning over the rail he

Moody Monthly

tosses it hard, but sure and true, sailing it straight up into the air.

"There it goes! Look!"

Higher. Higher. At the apex its translucent beauty gleams like a star at dawn. It begins to fall. Faster. Faster. The crowd leans forward to see him catch it. He reaches far over the rail to take it, and it falls beautiful and sparkling—right past his fingertips! Cutting a shining path through the morning air it strikes the green waters below and drops soundlessly through a little foam nestling in the cradle of a wave!

Breathless silence hangs heavy for a moment. Then the constant pulse of the ship's motors breaks in. Stricken, the man gazes into the unmarked ocean, raises his hands to his face and gasps, "Lost! Lost! All I owned in the world—lost! Lost!"

You there! What was that you said? Yes, I'm sure you said it. "Such a man would be a fool."

Right! I agree—an awful fool. But wait a minute. Here's a question you might answer for me—or even the Lord. For it was the Lord who asked it in Mark 8:36, and I don't really think anyone has answered it yet: "For what shall it profit a man if he shall gain the whole world, and lose his own soul?"

You. You are the man with the pearl. You have a soul, a precious soul. Let me put it stronger. You are a soul, a soul worth more than all the world. A soul so valuable that Jesus died to redeem you, so potential that God has spent thousands of years preparing a home for you—a living soul.

But what are you doing with it? Tossing it away? Playing and toying with it as though it were nothing? Every time you hear the gospel and reject it, every time you are moved to think of Christ as your Saviour and slough off the thought, you are tossing the gem into the air of indecision and trying to catch it again in the hand of another opportunity.

What should you do with your soul, you ask? Let Jesus care for it. He died to save you and lives to keep you, if in simple faith you will say, "Lord Jesus, I trust thee, I'll commit my soul to thee, I'll trust thy shed blood as my salvation, I will personally apply all the benefits of Calvary!" The moment you say that He will gather you up in His arms and put you under the sheltering blood, and no condemnation will ever touch you again.

Then you can say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day!"

END

November, 1960

# Make Room in Your Heart for One of These



## Sponsor a Needy Korean Orphan for Only Pennies a Day. Try It and See The Blessings It Will Bring

You may select your own orphan from pictures above and become a sponsor of one of these dear orphan children—for only \$8 a month—just 26 pennies a day. Each child is waiting for an American or Canadian "Daddy and Mommie." You may ask a friend to be a co-sponsor with you, \$4.00 each—or interest your Sunday School, Bible Class, Junior Church, Ladies Group, etc. Thus you will provide care, including school tuition which is not free in Korea, and help bring Christ to your chosen boy or girl.

Every day these children are taught the Bible, Christian songs and earnestly pray. Each child is led to receive Christ as his personal Saviour. They all attend church and Sunday School.

## Winter Is Coming in Korea

And winter is severe and bitter. Many, many children are without homes, food or clothing. Help us bring them into our Homes. All the children cared for have heart-breaking stories. One of our orphans, Kim Soon Han, was born March 25, 1948. His father, a farmer, was conscripted as a laborer at the front lines during the Korean War and was killed during 1951. Later his mother was bombed to death. The boy had no choice but to beg for food and rags of clothing and sleep under bridges, in shacks or under the stars. How, while suffering indescribably from hunger, exposure and loneliness this orphan managed to stay alive, is a mystery. Now he is cared for in our New Life Christian Orphanage near Masan City.

The orphan you select to sponsor will know that you have his or her picture and history. Your letters will be answered and any packages of toys or clothing you may send will be gratefully acknowledged. What opportunity for joy and blessing this can mean to you. And what a chance to raise up a boy or girl to be a Christian leader in Korea so greatly in need of the Lord and the saving Gospel.

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*They looked for more and more fruit for their labor—but they were only two, and there were only twenty-four hours in a day*

# BY ALL MEANS SAVING

*EARLY on a fall morning in 1956, evangelists Michael and Audrey Guido left their home in Metter, Ga., climbed into their brand-new car and started out for an evangelistic meeting. They had to leave early, for their destination, Avondale Estates, was miles away, and preparations had to be made. But this was one engagement they would not keep.*

As a boy of eighteen, Michael Anthony Guido had lucrative plans for the future. Then something happened; God stepped into the family picture. Michael's mother, a Roman Catholic, turned from the family religion for something they called "being born again." And to Michael, whatever his mother did was right. He followed her in the faith. Afterward, he saw his sisters and his brother accept the Lord. His father, "the most difficult" one of all, was the last to come.

Michael learned quickly to lean on the Saviour's strength. In those early days of his Christian experience, he prayed: "Lord, somebody told me You once rode a donkey into Jerusalem. And if You could use a donkey, couldn't You use me?"

Evangelistic work drew him. He asked the Lord for a singing voice and God answered his prayer. Thereafter, for years, he traveled with the Rev. W. W. Shannon as song leader and soloist in evangelism.

In 1942, the Shannon group conducted a campaign in Metter, Ga. There, Guido led a young medical student, who said she was an atheist, to the Lord. He "met her" in Metter, Mike likes to say, and not long after she was persuaded to go "the second mile" with him—to the altar.

*The car they were riding in, only two days out of the dealer's hands, slipped along easily in the morning quietness, eating up the miles. Both of them were occupied—Mike with his evening message and Audrey with the details of her magic demonstration. How pleasing it was, nevertheless, to feel how quickly the car responded to each touch of the accelerator. For them, a new car was an unaccustomed luxury!*

Audrey didn't have her husband's gift for sermon and song, and as they traveled from place to place, she

longed to contribute something more substantial to the ministry. Young people especially weighed upon her heart, and she began to pray for some avenue of appeal to win them to Christ.

In her pre-medical training she had majored in chemistry. So she experimented, rather crudely at first, with chemical object lessons. Then one day she saw a magician perform, and the thought came to her, "I can learn those tricks and use them for the Lord."

She prayed about it. And she did learn. And the kids loved her. So did the adults. Of course, those who came to see her magic found that she had more than tricks up her sleeve!

*It was at an intersection the accident occurred. Like most accidents it happened with shocking suddenness. From the right rear the other car came and struck with jolting force. When the hammering and tearing and twisting were over, both cars were utterly demolished.*

The tract ministry carried on by the Guidos began as an incidental and



mushroomed into a major enterprise. Mike's mother had once said to him, "Mike, whenever you look at a person, try to see written on his forehead the verse, 'For whom Christ died.'"

He never got away from that remark. The more he pondered it, the more he wanted to do something tangible about it.

Traveling about as they did, they met many folk besides those they met in their campaign work—people in gas stations, motels, cafes and other places. To all of them they gave out tracts.

Then one day, they thought something a bit more personal and to the point would be better; moreover, something which had their name on it, so that those who came to Christ through reading it could get in touch with them if necessary.

The result was a little tract of colated Bible verses called "This Is Important." Starting with a few hundred, the number of these given out increased year by year. Now, 50,000 to 100,000 are printed annually. Each time the Guidos leave a tip or get gas or check into a motel or buy an article or go calling or meet a person, they

leave one of these tracts. Staying in motels and hotels (as they so often do) and burdened for the souls of other travelers, they ask the managers to put two of the tracts in the rooms every morning. Many consent to do this, and letters from all over the country come to them, telling of experiences of salvation.

*With the impact of the collision, Audrey was thrown headlong through the windshield, out onto the road, and down a gravel embankment. Mike was fastened within the car. Both sustained terrible cuts and contusions of face and body.*

Through the years, Audrey and Michael prayed continuously for souls. Their partnership, rooted in God's will, bore thrilling results. But they were unsatisfied. Always they looked for more and more fruit for their labor. But what could they do, more than they were doing? They were only two, and there were only twenty-four hours in a day. Then God showed them how. But they must first go through the severest testing of their lives.

*To the men who worked grimly to administer aid it seemed the ambulance would never arrive. And what if it did? Nobody could get out of that accident alive. But in the hospital, hours later, Audrey and Michael awoke to consciousness and excruciating pain.*

Of three important ministries carried on by the Guidos, the radio ministry is the most far-reaching. Perhaps you have heard their program on your local radio station—the stirring trumpet theme blending into the words: "We shall come rejoicing, bringing in the sheaves!"

This is "The Sower," a gospel radio program featuring the voice of Michael Guido, male member of a busy husband-and-wife evangelistic team. In its first two-and-one-half years on the air, "The Sower" has reached its searching fingers of sound into many an unreached corner. Its very simplicity strikes a responsive chord in hearts cold to a more sophisticated approach. Complementing the clearly presented gospel message are the recordings of Christian artists.

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in the United States, "The Sower" is heard, and is beamed out to another vast audience from HCJB, Ecuador, WIVV, Puerto Rico, HOXO, Panama. Very soon YNOL, Nicaragua, will also carry this program. Station managers commend the quality and content of the program. One radio announcer recently told Mike, "I was about to shipwreck my life when your program came on our station and I was brought to the Lord." A policeman in Illinois said, "That guy has the gift of gab about God. 'The Sower' is one program I wouldn't miss."

The streamlined 24 x 8 foot studio on wheels in which the Guidos transcribe their tapes travels along with them on their campaigns, and is generally parked next to the church where they hold their meetings.

Radio programs require able technicians. That's where Audrey comes in. In the air-conditioned, sound-proof, acoustically - correct control room, she records her husband's voice while he plants the gospel seed. Engineers are amazed at her skill.

One broadcasting chain executive said to Michael, "Who's your engineer? I'd like to hire him."

"My engineer is my wife," Mike replied with a grin, "and you can't have her."

It is hard to believe that three years ago "The Sower" was only a dream, just one among many burdens this dedicated young couple took to the Lord in prayer. There was such a need in their home state of Georgia. Almost everywhere they went the desire was expressed for "a real Christian" broadcast.

"Why don't you start one?" was a frequent remark.

But where in their bulging schedule could they squeeze in another full-time ministry? With sermons to pre-

pare, magic feats to perfect, correspondence to answer, calls to make, campaigns to arrange and conduct, it was an around-the-clock life. No, they couldn't do it.

Lying there in the hospital, Mike and Audrey prayed: "Lord, You've spared our lives. We dedicate once more our lives to Thee. Only let us do the work of four rather than of two. And please, Lord, show us how!"

Prayerfully, the Guidos plunged in. There was equipment to get—recorders, turntables, control rooms, tapes. There were techniques to learn—programming and engineering. There were, above all, people to reach—the seed of God's love must be planted in simplicity.

What would the format be? Mike recalled how Millet's painting of "The Sower" gripped him the first time he saw it. Instinctively he knew this was the name for his program. Together with this, the song, "Bringing In the Sheaves," would make a perfect theme. Slowly the program began to take shape.

To music arranger Ralph Carmichael Mike explained what he wanted in the way of theme and opening and closing format.

"It'll be expensive," Carmichael commented.

"It's God's production. It must be good," Mike replied.

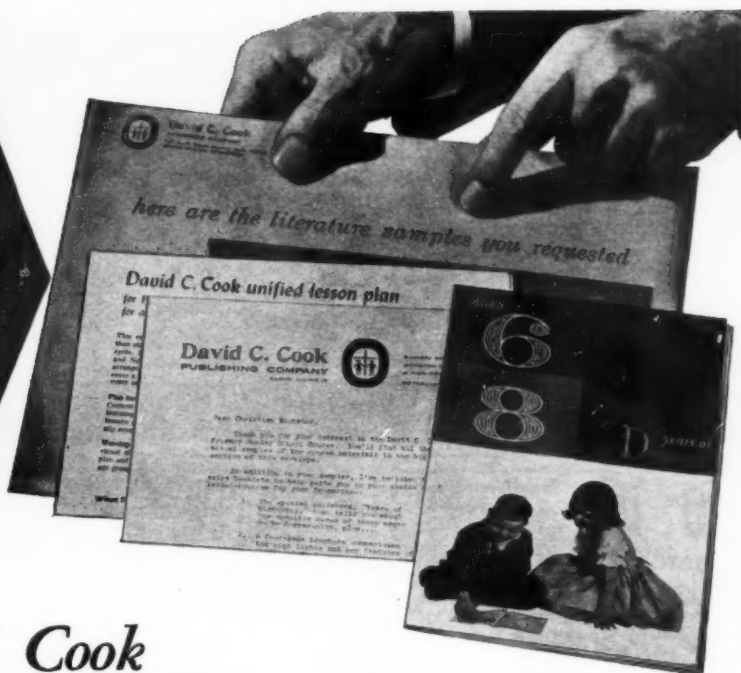
Later, in Tulare, Calif., Audrey and Michael prayed, "Lord, if You want us to go with this ministry, send us \$350." They were still on their knees when a long distance call came from Illinois. Wilbur Haas of Van Orin and Curt Cross of Mendota and Dr. R. Quackenbush of Paw Paw, Ill., were on the phone.

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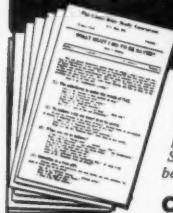
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for broadcasting?" they said. "We can air it over WLPO in LaSalle." While Mike and Audrey gasped, the voice went on: "We also have a gift for you—\$350."

God's reply could not be more definite. Already they had \$350 and a station!

Getting sponsorship was next. In Chicago, the Guidos met the same men and the first "Sowers Fellowship" was formed. Now the program had a sponsor!

Of course there were many other problems. The first "Sower" tapes were transcribed in studios available in cities where they held campaigns. But in many places there were no radio stations. This meant they had to tape their own programs.

A business friend provided the first recorder. Others supplied turntables and additional equipment. Another friend made a phone-booth-like affair to serve as a control room. While Audrey managed the controls, Michael talked over the microphone.

The trouble with this was that the recorder picked up many other outside noises. In Metter, for instance, they used a high school room for a studio. "One morning," Mike relates, "just as I was waxing eloquent in my sermon, the janitor came in greeting me warmly—and loudly!" One more tape to make over! They took the matter to Headquarters.

Some time later, the Rev. and Mrs. Stanley Welch of Colorado visited the Guidos in Cheyenne, Wyo., and when the retired minister saw the makeshift broadcasting paraphernalia he said, "What you need is a mobile studio." Then he and his wife gave the Guidos the money to buy it with! So again God set His seal on the ministry.

Then one day a Christian radio engineer in Downey, Calif., came up to Audrey and said, "I am Johnny Johnson. I'm an engineer. I want to use my talent for the Lord. What can I do to help you?"

When they told him, he set to work designing the studio and assembling all the necessary equipment—without remuneration. Now the Guidos were really in business!

How is the work carried on? All moneys received from meetings and friends go into the Guido Evangelistic Association. This is a non-profit corporation. The Guidos live on a salary of \$300 a month. All the rest is used for the furtherance of their multiple work.

For contemporary needs the Lord wonderfully provides. Last fall they needed new recorders for the production of tapes, involving a cost of nearly \$3,900. Mike made no plea for money on the program (he never

Moody Monthly

does), nor any letter appeal. He and Audrey just prayed.

Five Christian men in LaSalle, Ill., paid for the first recorder. Five others—a singer, a contractor, a chef, an oil company agent and a woman in Los Angeles—paid for the second. A check for the full amount of the third recorder came from a real estate agent in Calif. "I just made a good sale," he said, "and my wife and I want to buy that recorder for you."

So the Lord supplies, and the work is still progressing, as more and more stations are being added to the list.

What is the answer to the amazing success of the Guidos' ministry? It is not that they are a gifted couple—though they are. It is that they are endowed by God. Their success in reaching the unsaved is God's answer to their living each day as unto Him, devoting themselves to the service of Christ, seeking His will, and working at it with all their might.

Back at the intersection, the junk dealer viewed the twisted heap of a car only two days old. "Not a thing worth saving," he said, and walked away.

He didn't know it, but he had just seen the beginning of an answer to prayer. **END**

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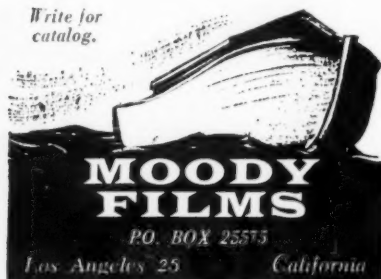
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**F**RAN was seven years old—at least she thought she was. Her mother couldn't remember exactly.

If Fran had come to sit by you, you might have gotten up to move. Many children did. Her hair was matted; her face—in fact all of her—was dirty. Her clothes dragged on the ground, and whenever she wanted to use her hands, she had to push her sleeves way up.

But there was a smile on Fran's little face, and there was a bit of laughter in her eyes, for in her heart she had a secret—a secret and a dream. If you talked to her she probably wouldn't tell you about it. She was very shy. But if you could have persuaded her to tell you, her story

might have sounded something like this:

"I was playing on the floor of our little room one day when there was a knock on the door. That was funny! Nobody ever knocked on our door. The only people who ever came were the others in the 'big house,' and they just walked right in. Well, Mama called 'come in,' and the door opened. There stood my Bible School teacher! I started singing 'Jesus Loves Me This I Know' because she reminded me of my favorite song.

"She asked my mama if I could go downtown with her. Mama said she didn't care. She tore a piece off an old curtain, dipped it in the tub of boiling diapers and rubbed it across

*The clothes were all clean  
and they fit just right, too.*



Moody Monthly

my face. It stung, but that didn't matter. I was already shivering with the thought of going with the Bible lady—downtown—wherever that might be.

"I showed my teacher which were the broken steps so she wouldn't fall. Then I warned her not to walk too close to the garbage pits we had to pass—we're all afraid of those big rats that play there. Finally we were out of the big house. The sun made me blink, but the cold wind set my teeth to chattering.

"At the corner we got on a street car. It was crowded and we had to stand up and hang onto the handles. Everyone looked at me. I guess I was the only one on that street car with bare feet.

"The first place we went was to a big building where they had lots of doors. Teacher put some money in a slot and we went in one. There was a great white tub. 'Can I take a bath?' I asked. When she said I could I told her about the other time I took a bath. It was in the country in a tub of rain water. But this was different. She turned the faucet on and hot water came out. She didn't even have to heat it on the stove! She had soap that smelled so pretty and felt so good. Ummm! It made me laugh to think that my face got washed twice in the same day.

"My face wasn't all she washed. Three times we had to change the water. Teacher was so surprised to find out that my hair was blonde—I guess I was a little surprised myself.

"When I was dry she took out a bundle of clothes. I had to giggle every time we put something else on me. They were all clean, and not a hole in any of them. They all fit just right, too, and she said I could keep them all.

"Then she combed my hair and put curls in it held by little pins. While we sat by the heater waiting for it to dry she told me all about how Jesus washes our sins away and makes us clean on the inside. She told me how He had to die on a cross so boys and girls could have clean hearts—but He came alive again and waits to come to live with all who ask Him.

"I had to wear a warm pair of teacher's socks until we got to a shoe store. After I got those shiny shoes on my feet I wasn't afraid of people anymore. I looked just like the other little girls I passed. In a little room with curtains they took my picture. Oh was I pretty. Just like a princess, with curls all around my face.

"She took me to her house for supper. Afterwards we went to the Bible School class and nobody even knew who I was. Daddy cried when I went home, and he saw how pretty I was.



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(Matthew 2:10)

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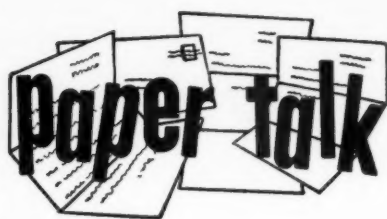
So much happened that day I could hardly sleep. Under my bed I hid my little bag with my comb, soap, tooth brush and paste and the four pictures.

"Now my soap is all used up. My brother cut my tooth paste tube in half and baby broke my comb. All my new clothes are too dirty and ragged and my shoes are worn through. But I still have one of my pictures hidden away in a crack in the wall. I take it out sometimes, so I can remember. I want to study real hard at school, and then work my best, for when I grow up, do you know what I want to do? I want to live in a little house with a bath tub and hot water. The floors of my little house will be clean, and there will be windows to let in the light and air. I'll have a Bible in my house, and I'll comb my hair and wear clean clothes and go to Bible School and tell boys and girls about the Lord Jesus who makes sinful hearts clean.

"Maybe the other kids here at the big house would laugh, but I know it can all come true. They look at me now and they see my rags, but I was a princess one day, and since I have Jesus in my heart, I know He will help me be a princess again."

So that was Fran's secret and her dream. That was why she had a big smile on her face and a bit of laughter in her eyes. As you may have guessed, I was the Bible lady who, with other young people, held a little Saturday evening Bible Hour for children in a very poor section of one of our big cities. About a year after the incident in this story, Fran and her family moved away and we lost track of them. I was sad about it at the time, but when months later the tenement house burned, I could see the Lord's gracious hand in their move.

Perhaps at this Thanksgiving time Fran's story will make you want to help some needy girl or boy have some pretty clothes and good food. Maybe you will be the first one to tell, and show, them that Jesus loves them.



**Lee:** How about saying "Happy Thanksgiving" to everyone?

**Lynn:** Yes! I certainly hope they do. We surely have many things to thank the Lord for. Look, here's another letter from Oei Tjhay Gwat.

**Lee:** Oh, she is one of the girls from Indonesia who has been writing to us!

**Lynn:** Yes, from Java. You know, we were asking what to call her. She says, "I am sorry to make you come into trouble. I'll try to make the mystery clear. Oei or Oey, there is no difference. My father uses Oei but my sister seems to like to write Oey. My sisters and I have Gwat at the end of our names. Yes, you are right, to call us Poo and Tjhay. Most of our friends and family call us so."

**Lee:** Tjhay makes a real good pen pal, doesn't she?

**Lynn:** Yes, she says she is writing to Susheela in Malaya, Evelyn in the Philippines, Antonio in Spain—oh, she says he wrote his in Spanish and she can't read it!

**Lee:** We could get it translated for her.

**Lynn:** Yes, I'm sure we could—and Bobbie in Indiana, Gary in Pennsylvania, Jackie in Newfoundland and Peter in Germany.

**Lee:** And they are all pen pals she got from our lists, aren't they?

**Lynn:** I'm sure of it. One more thing. Tjhay says, "Sometimes I want to write stories about my country or something else for our Moody Monthly Jr. but I can't write it because my English is poor."

**Lee:** I think she writes very well in English! And even her penmanship is very good. I wish she would write a story about her country for us.

**Lynn:** Let's ask all our Paper Talk friends to tell us how they feel about it when they write to

Lee and Lynn

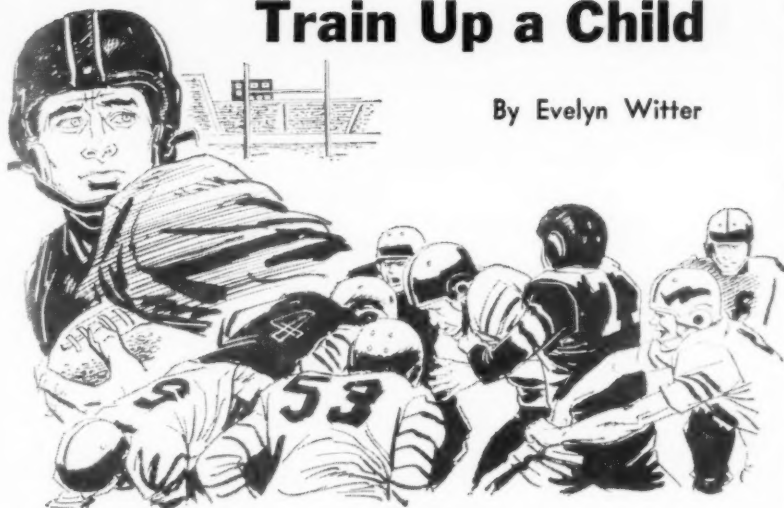
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Moody Monthly



# Train Up a Child

By Evelyn Witter



OUR fifteen year old Jim made the varsity football team in his freshman year in high school. At that time, a freshman's making the varsity squad was unprecedented in the history of the school.

"I'm expecting you to make good!" the coach told Jim over and over again.

Jim wanted to make good. Football had been his favorite sport from the time his little hands were big enough to hold on to a pigskin. He wanted to justify the coach's confidence. He wanted it so badly that instead of being happy about being on the team he was troubled and tense.

The effort he put into football was tremendous. Not only did he put in extra time besides the regular practices at school, but he rose early each morning to do push-ups and jumping-jacks.

Finally the night of the first game came. The band played. The crowd yelled. The team jogged out on the field. My eyes were on just one player. Jim. Number 41. I was shocked to see his face looking as if it had been chiseled from white stone.

The kick off! Number 41 made a good return, back up to the fifty yard line. Good boy, Jim!

Another play, 41 carrying. A pass. It was perfect. Jim should get that one easily. But he didn't. Fumble.

Another play, 41 carrying. Why was he hesitating? Get going, boy! But with that extra second's time, the opposition rushed through a hole in the line and drove him back five . . . seven yards.

"Boo!" roared the crowd, as 41 was benched.

After the game Jim was beaten, bent and bowed.

"Just the breaks, son," my husband consoled him.

November, 1960

"With a little better interference you'd have made it," I began searching for excuses.

"No, Mom. I just plain muffed it," Jim said. "I was scared stiff."

"You did very well," I insisted, reluctant to admit Jim's failure. "It takes eleven men, you know. . . ."

When we got home Jim put his hand in mine and said: "Pray with me, Mom."

The suggestion made me feel ashamed. It hadn't been mine. But Jim was seeking help from the right place as we, his parents, had trained him to do.

Words of prayer came readily then: "Dear Father, without Thee we can do nothing. Give us faith to humble ourselves before Thee. Help us to be strong and brave. We thank Thee for the opportunities Thou hast given us. Help us to dedicate ourselves to serve Thee in all we do. Amen."

Jim continued with his football practice. Hard and long were the hours. Greater than ever was his desire to play good football.

Before each of the succeeding games we prayed together, as a family, asking for guidance and assurance.

Again the band played. The crowd yelled. The team came galloping out on the field. As usual I had eyes for only one player. Number 41. His face was relaxed and a smile turned up the corners of his mouth. "God be with you, my son!" I murmured.

When the coach took him out in the fourth quarter the crowd roared an ovation for 41 who had gained so much yardage and had crashed through for two touchdowns.

I cheered too. Not for the yardage. Not for the touchdowns. But for the boy who in humbleness and faith knew where to go for strength and guidance. **END**

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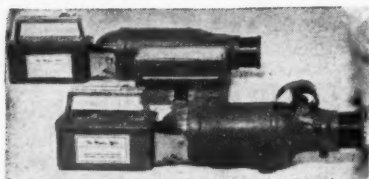
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It Seems to Me...

## Rediscovering Providence

By Robert Winston Ross

HAVE you ever kept a diary?

You should. Not the kind some of us kept in younger years, but a personal record and daily proof of God's specific care.

The awareness of the providence of God, His presence in daily events, seems somehow to have escaped the majority of Christians today. In the early days of our nation this was not the case. Our founding fathers had a warm, fresh sense of the Lord's presence in their own affairs and in national events. They thought and wrote of God as "a very present help in trouble" (Ps. 46:1) because they so earnestly believed.

This awareness of God's providence is the missing dimension in so much of Christian living today. Life is not made up of conscious reckoning with the fact that God cares for His own in definite, specific ways.

Providence as a word is not found in the Bible, yet it expresses a truly biblical doctrine. T. H. L. Parker in *Baker's Dictionary of Theology* defines it as the word expressing "... in concrete situations God's mighty acts towards the children of men."

He adds that the providence of God is related to the Person of Jesus Christ and also to His work on the earth. Providence presupposes a right relationship to God and a sense of His nearness because we know Jesus Christ as Saviour and Lord. In simplest terms this means that God cares for His children in the experiences of their daily lives.

As a doctrine, providence relates to the means by which God is completing His master plan in the world. Some providences are beneficial (from the individual's viewpoint), some are partly beneficial, partly to hinder and are mixed providences; some come through His displeasure and are an expression of His wrath. All are evidence that God is at work.

But God's children are often lax in acknowledging His loving care and daily mercy and this is why a diary is almost always helpful. In it we can record how

God has met our needs, resolved crises in our lives, solved difficult problems, kept us from danger, given peace of heart in troubled times. This record might be called our "Hallelujah Book."

Again we think of the founding fathers. John Winthrop was the first resident governor of the Massachusetts Bay Colony. The founders of this colony had come to New England profoundly aware that they were being led of God to leave England and settle in the wilderness of the New World.

Winthrop felt the burden of his responsibility as governor, and he also felt a deep obligation to keep a record of events in the colony as a memorial of the providence of God to the people in the Massachusetts Bay colony. Throughout his life he faithfully kept this record, noting the providences which he felt concerned the entire colony and those relating to himself and his own family. Known as *Winthrop's Journal*, this account is full of examples of God's providential care.

In one instance Winthrop tells of two little girls, members of his own family who were plucking fowl just outside the kitchen door. Because the wind was catching some of the feathers and blowing them into the house, Mrs. Winthrop sent the girls to another location to finish their work. Just after they left, a gust of wind blew down the pile of logs against which the girls had been leaning as they worked. Winthrop noted in his *Journal*, "They were no sooner gone, but the whole heap of logs fell down in the place, and had crushed them to death, if the Lord, in His special providence, had not delivered them."

It is in this precise sense that Christians today have lost their ability to discern God at work.

How is it with you? Are you searching out God's deliverances or are you grumbling about "restoring order?" Why not begin that diary of God's daily providences, and keep it up to date?

END

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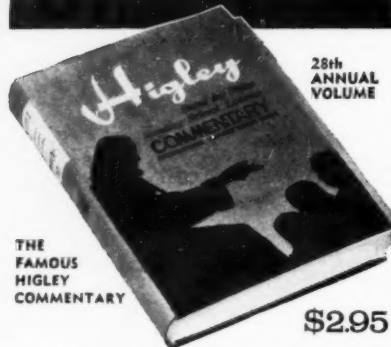


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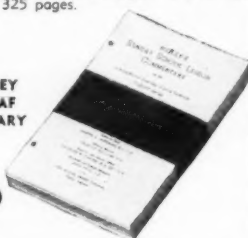
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November 20  
**Thanks Be to God**  
Psalm 103:1-18

**MEMORY SELECTION:** *Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.*—Psalm 103:1, 2

### Keep in Mind

This is one of the psalms ascribed to David, "the sweet singer of Israel." It is probable that the title "Of David" covers this and Psalm 104, for they are evidently a matching pair, both beginning and ending with, "Bless the Lord, O my soul," although Psalm 104 adds "Hallelujah." In Psalm 103 the ascription of praise revolves around God's merciful dealings with His people, while in Psalm 104 it is as Creator that He is praised. In the *New Bible Commentary* (Inter-Varsity Christian Fellowship), Psalm 103 carries the title, "In praise of the God of all grace," and Psalm 104, "In praise of the God of all creation." This is well expressed.

### Consider These Points

1. *God and His benefits (vv. 1-5).* After summoning all his powers to the praises of the Lord, David enumerates those benefits which call for boundless praise, and which it would be sinful ingratitude to forget. Forgiveness of sin comes first, and indeed without that all the others would be but passing enjoyment. "To know your sins are all forgiven is something more than gold."

But God knows that we have a physical life which requires sustaining, and He ministers to that by a healing of our diseases, drawing us back from untimely death and supplying good things for the maintenance of vigor and strength. While there may be spiritual application of these "benefits," I am sure the psalmist had in mind first of all the daily provision for natural life. The figure of the eagle is repeated in Isaiah 40:31, perhaps with a more spiritual turn. We are reminded of our Lord's assurances that material provision is part of the Father's care (Matt. 6:25-32).

2. *God and our sins (vv. 6-12).* History has revealed the kind of God we

have to deal with our sins. Looking back over God's ways with Israel since the time of Moses, the psalmist describes Him as "merciful and gracious, slow to anger, and plenteous in mercy." This does not mean an easy attitude to sin, but in wrath He remembers mercy. He has not poured upon us all the retribution that could justly be visited upon our sin. On the contrary, He has found a way of removing our sins so far from us, that judgment is completely deflected.

Now David does not tell us how God has accomplished this, but Isaiah has told us, and the New Testament is full of it. "The Lord hath laid on him (the Lord Jesus) the iniquity of us all" (Isa. 53:6). He "his own self bare our sins in his own body on the tree" (1 Peter 2:24). This is the work of "the Lamb of God." God's mercy is not a cheap whim. It cost Him dearly to satisfy justice and still save us.

3. *God and our frailties (vv. 13-18).* David now considers us in our natural frailties. We are dust. Our days are as grass. Just as the hot east wind from the desert sears and burns the flowers of the field, so man passes from this scene by sudden death or lingering disease. Against the grim reaper he is but a frail reed. God remembers this, and regards us with fatherly pity, and backs up His pity with an unfailing supply of loving kindnesses that is more than enough to meet the needs of His trusting children. For God's pity is not just a passing emotion, but a constant source of strength to the needy.

4. *God and His kingdom (vv. 19-22).* Our eyes are now lifted from the human scene—needy man receiving benefits from God, sinful man obtaining pardon from God, frail man being upheld by God's pity. We now catch a glimpse of the majesty of God, exercising dominion over all the universe from His seat in the highest heaven. He is the object of benediction and adoration, in which all His subjects, celestial and terrestrial, are invited to unite. In this tiny province of earth, we see men in rebellion against the great King, spurred on by the prince of this world, the devil. But we must not forget the hosts who do God's pleasure, and happy are we if, in face of the rebels, we join the company of those who bless His name "in all places of his dominion."

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## Apply These Truths

1. Exercise your memory on the benefits of God, and exercise your "forgettary" on the wrongs of men.

2. If God considers our frailties, we ought to consider one another's frailties.

3. It is good to bless God with your mouth, but see that you don't use the same mouth to curse His children (James 3:9, 10).

November 27

### Strength in God (Temperance) Ephesians 6:10-20

**MEMORY SELECTION:** *Be strong in the Lord, and in the power of his might.*—Ephesians 6:10

### Keep in Mind

The apostle's situation when he wrote this letter to the church at Ephesus was far from encouraging. He was a prisoner in Rome, dwelling indeed in his own hired house (Acts 28:30), but never without that chain which bound him to his Roman guard. That can become galling. Yet the letter contains no word of complaint. If he is "an ambassador in bonds" (v. 20), he is still doing the work of an ambassador, as the verbal form indicates. Being taken prisoner does not mean that he has quit the fight. Indeed, he has been learning new techniques of war from these Roman soldiers. See how he examines the various items of his guard's accoutrement, and applies them to the Christian life! Whatever our situation, we can learn from it how better to serve Christ.

### Consider These Points

1. *The character of our warfare.* "We wrestle not against flesh and blood" (v. 12), says Paul, although most of the time we think we do and act as if it were so. Listen to a group of Christians talking about their difficulties, and notice how often these difficulties are traced to men. The result is that we are opposing men, taking appropriate steps, as we think, to meet a human situation.

Yet in reality the men who are taking issue with us are only a front for spiritual forces which are drawn up against God and His kingdom and His people. These are the principalities and the powers of darkness, headed up by their leader, the devil. These are all spirit beings, and their opposition is aimed at our spirit, so the conflict must be waged in the realm of the spirit. It is not at all unlikely that this hierarchy of evil is patterned after the hierarchy of heaven, with which Satan is well acquainted, having once belonged to it as a leading officer. One of the wiles of Satan is to

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make us think that we are dealing with men, and so to act carnally, giving snub for snub and blow for blow. This means defeat. But if we recognize the spiritual enemy behind the camouflage, we shall "fight the good fight of faith" and be "more than conquerors."

2. *The weapons of our warfare.* "The whole armour of God" is provided for us for the day of battle. It is our responsibility to appropriate it. If we think we can fight the Lord's battles with other weapons, we shall be the laughing-stock of the enemy, but with the "panoply of God" we are already victors.

There is no firmer brace for conflict than the invulnerable truth of God. The righteousness of God is proof against the accusations of the adversary. Feet shod with "the preparation of the gospel of peace" are kept from snares and pitfalls. The "shield of faith" is not the little round target of the Scottish Highlander, but the door-shield of the Roman legionary (2½' x 4'), giving over-all protection. The helmet of salvation covers our minds against the intrusion of vagaries of men and false philosophies. The sword which effectually parries the thrusts of the enemy is that used against him by our Lord Himself in the day of temptation—the repeated "It is written." How we need to acquaint ourselves with that weapon, and practice its use!

3. *The extent of our warfare.* Too many Christians think that our warfare is simply the struggle of the believer to "stay saved." That is not it at all. Our Saviour does the keeping. Our warfare is in the work of the gospel, the object of Satan's attacks. Such warfare extends beyond the boundaries of our own individual lives and tasks. It embraces all saints. This the apostle brings out in connection with watchfulness in prayer (v. 18).

We are all in this warfare together, and we guard the whole line by prayer. There is a special call to wield the weapon of "all-prayer" on behalf of those who are ministers of the gospel (v. 19), for they are particularly the target of the enemy. If he can close their lips, he has won a battle. What a weapon is this, with which we can forestall and beat back the attacks of Satan at any point of the line at any place in the world!

**Apply These Truths**

1. Put on Christ, and you will be both clothed for acceptance in the court of heaven and armed for the battle. He is our righteousness, and He is our armor.

2. Don't go out against Goliath in the armor of Saul, but be equipped from the armories of heaven.

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3. Prayer is not a luxury, but a warfare.

December 4  
**God's Covenant of Love**  
 Jeremiah 31:3b-7, 31-34;  
 Romans 8:1, 2, 38, 39

**MEMORY SELECTION:** *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans 8:38, 39*

#### Keep in Mind

1. Our Jeremiah passage is a message of hope in a setting of calamity. It was early in the sixth century B. C. The first stages of the deportation to Babylon had already taken place, and the prophet had pronounced the early doom of the city. The vacillation and disloyalty of King Zedekiah made its downfall inevitable. But the prophet saw beyond the gloom to the glory. Nebuchadnezzar was only God's instrument in the chastening of Judah, as Sargon of Assyria had been His rod against Ephraim a century and a half earlier. These chastenings were not for destruction. God would still remember his people, and Jeremiah sees from his prophetic tower the days of restoration, based upon spiritual renewal. Certainly chapters 30 and 31 do not sound like "the weeping prophet." He is now the prophet of hope.

2. Where do our New Testament passages fit into the picture? They present the new covenant in full operation, not with reference to a restored nation, but with reference to a new nation, gathered from among the nations. It will yet be applied to restored, reunited and regenerated Israel, but it is operative now for all who believe, whether Jew or Gentile.

#### Consider These Points

1. *The new economy (Jer. 31:1-7).* In the days of Rehoboam, the son of Solomon, the northern tribes had broken from the house of David and formed a separate kingdom under Jeroboam I. The new kingdom quickly apostatized and was swept away by the Assyrian scourge when Samaria fell before Sargon in 722 B. C. The defection in Judah was slower, being checked by a few godly kings, but at last it fell also before Nebuchadnezzar of Babylon in 586 B. C. Now the everlasting love of God embraces both unfaithful "sisters," and the day of restoration will find them united under one King in a new economy of peace, plenty, security and joy. It is remarkable that Jeremiah, who is so much a

November, 1960

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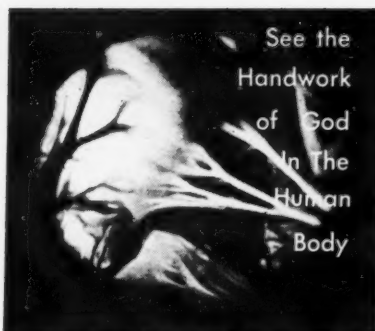
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prophet to Judah, has so much to say in this chapter about the restoration of Ephraim, representing the northern tribes.

2. *The new covenant (Jer. 31:31-34).* The basis of the new economy is to be a new covenant, made with both houses of Israel and so binding them together. Notice that this new covenant is God's answer to their breach of the first covenant. This in itself is an act of pure grace. Then the new covenant is in its very nature a covenant of grace, as over against law which was the essence of the first. The first said, "Thou shalt." The new says, "I will." The first lays responsibility upon the people. God Himself assumes responsibility for the carrying out of the second.

The first imposes obligations by outward constraint, while the second induces obedience by inward delight. The first threatens punishment, while the second begins with forgiveness. According to Hebrews 8:8-13, we are even now enjoying the blessings of this covenant, and the day is coming when it will have national application to Israel, like the "fountain open for sin and for uncleanness" (Zech. 13:1).

3. *The new law (Rom. 8:1, 2).* Because of the weakness of the flesh, the old covenant fostered the "law of sin and death." The new covenant deals with the weakness of the flesh by bringing it to the cross, and introduces a new law, "the law of the Spirit of life in Christ Jesus," which counteracts the old law and delivers us from its bondage. This law is not a "thou shalt." It is the very power of God operating in us, and this is what creates the glad certainty that nothing can separate us from that everlasting love which would not let Israel go, and which now is ours in Christ (vv. 38, 39).

### Apply These Truths

1. The effectiveness of a law depends on where it is written—on a table of stone or on "the fleshy tables of the heart."

2. When law fails, love prevails.

December 11

**God's Promise of a Saviour**  
Isaiah 9:2-7; Galatians 4:4-7

**MEMORY SELECTION:** *For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.*—Isaiah 9:6

### Keep in Mind

1. Our first problem is to discover the relation between the two passages



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which are brought together in our lesson. The Isaiah portion is millennial, while the verses in Galatians deal with the operation of salvation today. The one concerns the nation Israel, while the other is in a context whose chief thrust is the freedom of the Gentiles in the gospel. The binding link of the two is the one Saviour, the Lord Jesus Christ. In Isaiah 9 He is a reigning monarch. In Galatians 4 He is stooping His shoulder to the yoke of the law in order to redeem all who are under the yoke. His birth is declared in both passages, in the one prophetically and in the other as an accomplished fact. In neither case is the birth an end, but a step in His redemptive activities.

2. Notice the great leap in Isaiah 9:6. It goes immediately from the birth of Christ to His reign "upon the throne of David." His earthly ministry, His death, His resurrection and the whole span of His heavenly session are passed over. In the Galatians passage the birth is related to more immediate results.

3. I would suggest that reference should be made to the ASV in verses 3 and 5 of Isaiah 9. In verse 3, the "not" of the King James version is dropped, making the whole verse more intelligible and harmonious. In verse 5, the revised reading calls for a destruction of all implements of war, as unnecessary in the Messianic regime. Thus it corresponds with Isaiah 2:4.

#### Consider These Points

1. *The salvation of the nation (Isa. 9:2-7).* Verse 1 makes clear that "the people" in view are of Israel, while the reference to "the throne of David" in verse 7 would have no significance apart from a Messianic and millennial scene. The agent in this national recovery is One who is to be born for kingship. His "name" (singular) is manifold, in keeping with the manifoldness of His graces and ministries. Every part of the name is worthy of separate study, but note especially "Mighty God," and then bow before Him as just that.

(a) The salvation here described begins with light after a season of darkness. In Matthew 4:15, 16, verses 1 and 2 of our Isaiah passage are referred to the Galilean ministry of our Lord, but the fulfillment then was only partial, because of the unbelief of the people. The great day of light is yet to dawn for all Israel when they shall look on Him whom they have pierced (Zech. 12:10). When they see and receive their Messiah, Israel will truly be an enlightened nation, above all others.

(b) The salvation of Israel is also characterized by increase. The "population explosion" will be no problem

November, 1960



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## Pilgrims Give Thanks

RUTH GIBBS ZWALL

Their heads are bowed; the day of thanks is here;  
The feast is spread with tokens of the year.  
And from the stillness rising, plainly heard,  
One voice embraces each unuttered word:  
A prayer of praise to Him whose mercies bless  
And grace a table in the wilderness.

But not alone for this, that fruits adorn  
The snowy cloth, and bread and mellowed corn,  
But for the Hand above that led them on,  
By cloud and fire, to this Thanksgiving dawn,  
Sustains them yet though myriad dangers press  
And builds a home within the wilderness.

What if their mind and heart look back this day  
To distant shore and loved ones laid away?  
Still giving thanks, the pilgrim eye can see  
A land of hope, the land that is to be,  
Bought with their sacrifice of toil and stress—  
A nation cradled in the wilderness.

## True Thanksgiving

EDITH A. EVERSON

Give thanks to God? How can this human voice  
Find words to thank the One Who gave it breath?  
How can these lips, defiled by sinful choice,  
Speak praise to Him Who proved His love through death?

Give thanks to God? Mere speech cannot suffice  
When love so great a human heart has stirred.  
These eyes, in wonder, view redemption's price,  
And stricken, trembling lips can frame no word.

Yet, in His tenderness, He understands  
The deep though wordless language of the soul,  
And finds the very thanks that He demands  
In broken hearts which ask to be made whole.

For in each beat of contrite heart He hears  
A song of love, superb in word and phrase;  
And cries of true repentance reach His ears  
As pleasing melodies of thanks and praise.

for them, for God will make room for them, and the increase will be accompanied by increasing joy as God provides for the growing nation.

(c) Liberation is another feature of the Messianic reign. No more will the oppressor vex them, but they will finally throw off the yoke of the Gentiles, and be a free nation in the truest and fullest sense.

(d) The liberated nation will have peace. The arms race will no longer bleed the economy, as their King ministers justice from the throne of David, not only to Israel, but to all the world.

2. *The salvation of the individual* (Gal. 4:4-7). Here is the same Saviour, but another aspect of His saving work, going on now in individuals. The lowliness and the condescension of His birth are here affirmed. In Isaiah He is born to govern. Here He is born to obey. He is "made under the law." He lived under the law, and He died under the law, bearing the curse of the law for us (Gal. 3:13).

(a) The first item of salvation here mentioned is liberation. The law's demands lay heavily upon us, but He paid the law's last demand in His death and freed us from the yoke.

(b) This redemption from the curse of the law does not end the blessing. The grace of God bestows on us the

• • •

## WORDS FOR TODAY

Believer, you are anticipating the time when you shall join the saints above in ascribing all glory to Jesus; but are you glorifying Him now? The apostle's words are, "To him be glory both now and forever."—C. H. Spurgeon • • •

adoption of sons. We are received into the family, with full rights.

(c) Lest we be in doubt about our royal sonship, God gives us the witness of the Spirit in our hearts. This is "the Spirit of His Son," who teaches us the very language of sonship, so that it is just as "natural" for us to call God our Father as it is for a little child to say "papa."

(d) The sonship privileges are complete, including heirship. We are "heirs of God, and joint heirs with Christ." Surely we have cause to say, "Hallelujah!"

## Apply These Truths

1. Salvation, whether individual, national, or universal, is of the Lord. Humanistic philosophies can only leave us frustrated and disillusioned.

2. If you are a son of God, be more like the Son of God.

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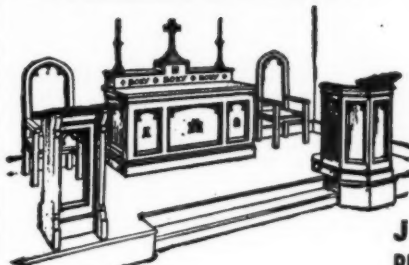
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REASONS FOR FAITH by John E. Gerstner

(Harper and Brothers, New York, 245 pages, \$4.00)

Dr. John Gerstner, professor of church history and government at Pittsburgh Theological Seminary, has given us an excellent book in which he makes "a vigorous effort to display the reasonableness and excellence of historic Christianity."

He presents the uniqueness of Christianity in a very helpful way as he writes on the existence of God, the necessity of special revelation and the Bible as revelation. He considers the great theistic arguments for the being of God and then he discusses the miracles of the Bible, its prophecies, the contribution archaeology has made and the influence of Christianity on the world. Four objections are dealt with from the field of evolution, anthropology, determinism, biblical criticism and the shortcomings of the Church.

The arguments are handled well without any spirit of contentiousness, and all controversial questions are dealt with in a gentlemanly, Christ-

like way. There is nothing vindictive in the author's attitude or tone.

This book should be put into the hands of those who are seeking the truth. College students and thinking people from all walks of life will profit from its reading.

In his last chapter, "The Pragmatic Test," Dr. Gerstner makes this strong appeal:

"The book leaves you at this point. You are on your own. From here on you are alone with Christ. The book can bring you to consider Him and give you some reasons for faith in Him, but it cannot believe for you. It can reason for you, but it cannot exercise faith for you. It can bring you to faith, but you alone can do the believing."

"It is the prayer of the author for his readers that you may believe and that believing you may obey and that obeying you may 'know.'"—R. H. Belton

## Pastoral Theology

THE PASTOR AT WORK, a Symposium (Concordia, St. Louis, 414 pages, \$6.50)

THE twenty-three chapters of this volume on pastoral theology are written by twenty-three Lutheran ministers of the Missouri Synod. The point of view, therefore, is liturgical and particularly Lutheran. This does not rob the book of interest to others. The non-liturgical minister can learn much from these earnest pages, with their appeal to the authority of the Holy Scriptures and their desire to honor the Lord Jesus Christ. There is a good balance of spiritual appeal and practical counsel.

From a searching consideration of the pastor as a person, the book proceeds to deal with the various aspects of the work of the ministry. Much is made of the sacraments. Baptism is freely referred to as the washing of regeneration. While transubstantiation is rejected, there is strong insist-

ence on the Real Presence in the elements of the Holy Communion. Only baptized people who accept the Lutheran doctrine of the Real Presence are eligible to partake.

The attitude toward divorce and remarriage is more tolerant than in some of our evangelical circles, but again secret societies are strenuously barred. With regard to liquor, total abstinence is not required; the pastor also may smoke so long as he does not carry the stain or the odor of tobacco to the altar.

There is a bibliography after each chapter and, at the end, a topical index and an index of Scripture passages. These all add value to the book. The workmanship is good, and the type clear and readable.

For the Lutheran minister this will doubtless be a standard work, but there is much in the book that will challenge and benefit the non-Lutheran.—J. C. Macaulay



## A Study Aid

**A TREASURY OF BOOKS FOR BIBLE STUDY**, by Wilbur M. Smith (Wilde, Natick, Mass., 289 pages, \$3.95)

The twenty-one chapters in this book are, for the most part, reprints of articles in Dr. Smith's *MOODY MONTHLY* department, "In the Study."

Dr. Smith, an authority on books related to the Bible, brings to the attention of the reader a wealth of material that is available for study and helpful information. Not only are books recommended, but there is a challenge to the Christian scholar to write on subjects awaiting keen students.

A helpful section is devoted to telling an adult friend how to begin serious Bible study. Another classifies New Testament passages on the Holy Spirit. A third gives suggestions for the study of a given biblical passage. The material presented throughout should prove a blessing and a help to Christian pastors, teachers and students of the Word.

There are some books which can be purchased safely by noting the author without examining the contents of the book. This is one of those books.—  
**Kenneth O. Bouton**

## Teachings of Calvin

**CALVIN ON SCRIPTURE AND DIVINE SOVEREIGNTY**, by John Murray (Baker, Grand Rapids, 71 pages, \$1.75)

Dr. Murray, professor of theology at Westminster Theological Seminary, Philadelphia, delivered the three lectures reprinted in this book as part of the observance of the 450th anniversary of the birth of John Calvin. The themes are basic to historic Reformed theology: Calvin's Doctrine of Scripture, Calvin and the Authority of Scripture, and Calvin on the Sovereignty of God.

Murray seeks to answer those who would detract from Calvin by suggesting that he did not have a high view of inspiration in the matter of details. He also insists that "it is divine inspiration that is the authority-imparting factor" of Scripture. Authority resides in Scripture because it is God's Word.

Divine sovereignty is defined in the historic Reformed tradition as embracing "everything that occurs." Within the will of God he notes a two-fold aspect—the decretive will and the preceptive will. The thought that "God decretively wills what he pre-

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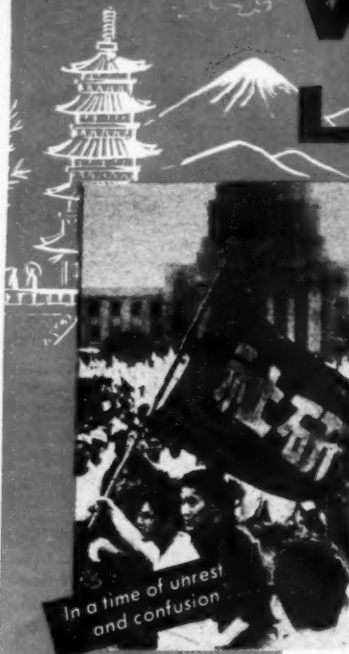
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ceptively forbids and decretively forbids what he preceptively commands," is, to be sure, a mystery. Yet, Murray reminds us, "it is this doctrine of God's sovereignty in the realm of sin that is the precondition of sovereignty in redemptive grace."

Theological students will be interested in this presentation of historic Calvinism. God's Word and His grace are magnified in these lectures.—*Charles F. Pfeiffer*

## Doctrine of Election

**DIVINE ELECTION**, by G. C. BERKOUWER (Eerdmans, Grand Rapids, 330 pages, \$4.50)

This is another volume in the series called "Studies in Dogmatics" by Dr. Berkouwer, which presents the Reformed view on various theological themes.

This book is not intended for the novice. In fact, without some previous knowledge of the history of doctrine, the volume would be most difficult to understand. It is written by a scholar for the scholar. The material can only be mastered by much study and concentration.

The problem of election has been one which has divided theologians throughout the centuries. Election, according to the author, must be understood in the framework of the Word of God and faith. It is not to be discovered in a speculative system of theology or metaphysics. If the election of God is isolated from the above, it becomes "a foreign element in our preaching."

In answer to the charge that God is arbitrary in the matter of election, Berkouwer replies, "The ways of God are not the ways of an arbitrary God, but of a God who guides everything toward the goal that He has set." Needless to say, the author believes in the necessity of the divine election of God for salvation.


The work is exhaustive, scholarly, theologically conservative.—*Lawrence E. Pearson*

## Reading Out Loud

**READING THE BIBLE ALOUD**, by J. Edward Lantz (Macmillan, New York, 144 pages, \$3.50)

Here is a book that is greatly needed today. Many people, even some in the ministry, are failing to heed the exhortation of Paul to Timothy as found in I Timothy 4:13. This verse could be rendered, "Till I come, attend to

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public reading of Scripture, to preaching, to teaching."

Luther A. Weigle of Yale University points out the importance of the public reading of the Bible in his introduction to Lantz's book. He says: "Paul rightly associates the public reading of Scripture with preaching and teaching as duties of the minister. There are many other duties, but these are basic. Unless the Word of God be rightly and effectively read and preached and taught, no ministry meets the people's need as it should."

Of the five chapters, the first three, basically introductory, furnish helpful information before the reader actually begins his reading. The author discusses such topics as understanding the Bible, selecting the appropriate passage for reading and getting ready to read.

Chapter four is concerned with the actual presentation of the reading. It is the strongest chapter in the book. Here Lantz deals with the reader's mental attitude, personal appearance, use of body and voice, problems of delivery and principles of delivery. The last-mentioned instructs the reader how to get the most out of the reading by observing certain important rules.

While there is a good bit of repetition (perhaps intentionally for emphasis), this reviewer feels that the volume will prove a real help to those who would like to become proficient in reading the Bible aloud.—Lon E. Wilson

## Treatise on Romans

**THE EPISTLE TO THE ROMANS**  
(Volume I, chapters 1-8), by John Murray (Eerdmans, Grand Rapids, 408 pages, \$5.00)

John Murray, professor of Systematic Theology at Westminster Theological Seminary, Philadelphia, has written the first of two volumes on Romans for the series known as *The New International Commentary on the New Testament*, under the editorship of Ned B. Stonehouse, also of Westminster.

As might be expected in a work of this type, Murray presents a learned and well-documented treatise on the English text of Romans from the Calvinistic viewpoint. Technical matters are discussed in footnotes which frequently cite the Greek text under discussion as well as pertinent exegetical literature. Thus, in his discussion of Romans 6, Murray interprets Paul as making reference to water baptism, but in his footnote he rejects the view that the mode of baptism (immersion) is in the apostle's mind.

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In addition to the comments on the text, Murray has provided a series of four appendices to discuss particularly significant or timely subjects. A twenty-six-page word study on the theme, "justification," traces the concept through both Old Testament and New Testament, and contrasts the Protestant (Reformed) view with that held by Roman Catholic theologians. A shorter appendix (D) discusses Karl Barth's view of Romans 5.

This work by John Murray will take its place beside other volumes in this series as a discerning presentation of biblical truth.—Charles F. Pfeiffer

**Keswick Anthology**

**KESWICK'S AUTHENTIC VOICE,**  
Herbert F. Stevenson, Editor (Zondervan, Grand Rapids, 528 pages, \$5.95)

For many years the Keswick Convention in England has perpetuated its messages and widened its ministry by means of an annual volume, *The Keswick Week*. After eighty years of this testimony, the time is ripe for a selection of representative addresses, summing up the message. This has been done by Herbert F. Stevenson, editor of *The Life of Faith*, one of the best known evangelical weeklies of Great Britain, and official reporter of the Keswick Convention.

The messages are grouped according to a fourfold emphasis which is discernable in every Keswick gathering: sin in the believer, God's remedy, consecration and the Spirit-filled life. The list of speakers whose messages have been selected reads like a hall of fame in the spiritual realm. Here are Andrew Murray, A. T. Pierson, G. Campbell Morgan, Bishop Moule, Evan Hopkins, F. B. Meyer, J. Elder Cumming, J. Stuart Holden, W. H. Griffith Thomas, W. Graham Scroggie, S. D. Gordon, Bishop J. Taylor-Smith, Alexander Smellie, with others whose fragrance of Christ lingers with us still. There are, of course, some contemporaries who are in the "apostolic succession" and whose utterances maintain the Keswick tradition.

The quality of the messages is, on the whole, very high. Comparison is difficult because of the varied themes. In its group, Bishop Moule's sermon, "The Total Abstinence of the Gospel" (p. 51), is outstanding. On the other hand, Evan Hopkins' "Threefold Deliverance" (p. 162) is weak, despite the fact that he is one of the greatest exponents of the Keswick message. In this particular address he insists on distinctions between heart and nature

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and between the old man and the flesh, but he does not state what those distinctions are, so one is left in some confusion. However, his clear statement in "Crisis and Progress" (p. 332) is superb.

One could wish that pictures and biographical sketches had been a feature of the book. It would have added that intimate touch enjoyed by those who heard the messages which is denied to us.

This volume should serve as a spiritual tonic to multitudes and also as a guide to those who would operate a "Keswick" convention.—J. C. Macaulay

## Fine Arts Handbook

**THE CHURCH AND THE FINE ARTS**, by Cynthia P. Maus (Harper, New York, 902 pages, \$6.95)

Church history in each of six major eras (or areas) and the interaction of the Church and the arts is attractively presented in pictures (with their interpretations), poems, stories and songs by the author, in collaboration with specialists.

The sections on the early Church and on its modern global expansion are the work of the author, but those on Eastern Orthodoxy, Roman Catholicism and Protestantism in Europe and America were worked out with the aid of others. Each section gives attention to the expression of religion by artist, poet, writer and musician.

The evangelical is disturbed in Part I by the omission of any material concerning the significance of the Cross of Christ in His ministry, by the absence of the keynote of justification by faith in the section on the Reformation, by the interpretation of Christ's message as merely "universal love" (p. 4) which leads men to Him and by evidences of evolutionary thinking (p. 694) and religious syncretism (pp. 711, 712). There seems to be partiality to materials from those other than evangelicals.

Despite these strictures, the work is a useful collection of material for homiletical illustrations or personal inspiration. It has the same high standard of literary and artistic quality as the previous fine books by this gifted writer.—Earle E. Cairns

## A Greater Wisdom

**AS THY DAYS, SO THY STRENGTH**, by Jesse Jai McNeil (Eerdmans, Grand Rapids, 167 pages, \$3.00)

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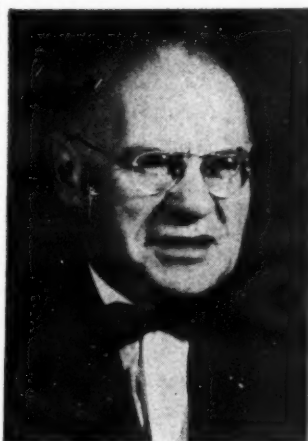
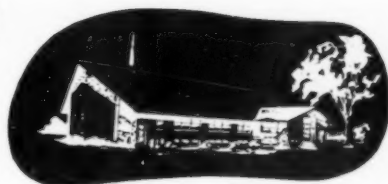
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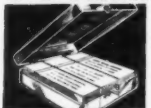
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**DOCTOR IN THE JUNGLE** by Alan Livingstone Wilson (Zondervan, Grand Rapids, 180 pages, \$2.50). A true-to-life story of the thrilling experiences of a missionary doctor. The struggle against the evil, sinister superstitions perpetrated by witchcraft will take the reader along the primitive and dangerous trails of the Zambesi valley of Africa in an exciting manner.

**CROSS WITHOUT VELVET** by Geoffrey C. Bingham (Moody Press, Chicago, 96 pages, \$2.00). The need is great today for a fresh, clear understanding of discipleship. This book reviews the subject with cost, privileges and reward properly emphasized.

**HIGHLIGHTS OF CHURCH HISTORY**, by Howard F. Vos (Moody Press, Chicago, 128 pages, paper, 39¢). Organizes the main trends in the history of the Church into major topics, presenting the significant persons, places, events, dates, ideas and books in a lucid synthesis. There is clear evidence of careful reading in the field of church history.

**AN INTRODUCTION TO THE SCIENCE OF MISSIONS**, by J. H. Bavinck (Baker, Grand Rapids, 323 pages, \$4.95). A substantial work by a Dutch professor of theology and missions. The theory, foundation, approach and history of missions are carefully covered. Worthwhile but not always easy reading.

**THE MINISTER IN CHRISTIAN EDUCATION**, by P. P. Person (Baker, Grand Rapids, 131 pages, \$2.95). A survey of the potentials and problems relative to the minister and the educational program of his church. Definite suggestions as to how the minister may increase his effectiveness in this relationship, promoting and participating in the total program of the church.

**HOW TO GET ALONG WITH PEOPLE IN THE CHURCH**, by A. D. Bell (Zondervan, Grand Rapids, 153 pages, \$2.50). Practical solutions to problems that appear daily in any church relationship: those who are not appreciated in their efforts for the Lord, the person who is charged with the responsibility of enlisting and employing talents in the Lord's work, etc. Bibliography lists some books of a theologically liberal nature.

[Continued on page 96]

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In those times they  
stand up against the king  
south: also the robbers of  
people shall exalt themselves to  
abolish the vision; but they shall  
fall.

15 So the king of the north shall  
come, and cast up a mount, and  
take the most fenced cities: and  
the arms of the south shall not  
withstand, neither his chosen peo-  
ple, neither shall there be any  
strength to withstand.

16 But he that cometh again  
shall do according to his cove-  
nant, and none shall stand be-  
fore him, and he shall stand  
and, which be-

unto him a great  
when he had opened  
seal, I heard the third be-  
Come and see. And I be-  
old, and lo a black horse; and he  
that sat on him had a pair of bal-  
ances in his hand.

6 And I heard a voice in the midst  
of the four beasts say, A measure of  
wheat for a penny, and three meas-  
ures of barley for a penny; and see  
thou hurt not the oil and the wine.

7 And when he had opened the  
fourth seal, I heard the voice of the  
fourth beast say, Come and see.

And I looked, and behold a  
chariot, and his name that sat  
thereon was Death, and Hell  
followed him.

1. BOOK \_\_\_\_\_  
CHAPTER \_\_\_\_\_

4. BOOK \_\_\_\_\_  
CHAPTER \_\_\_\_\_

the gospel of the  
image of God, should  
them.  
For we preach not ourselves, but  
Christ Jesus the Lord; and our-  
selves your servants for Jesus' sake.

6 For God, who commanded the  
light to shine out of darkness, hath  
shined in our hearts, to give the  
light of the knowledge of the glory  
of God in the face of Jesus Christ.

7 But we have this treasure in  
earthen vessels, that the excel-  
lency of the power may be of God  
and not of us.

8 We are troubled on every side,  
yet distressed not; we are  
persecuted, yet not in despair.

2. BOOK \_\_\_\_\_  
CHAPTER \_\_\_\_\_

He will not always chide:  
he will not keep his anger  
forever.

10 He hath not dealt with us after  
our sins; nor rewarded us accord-  
ing to our iniquities.

11 For as the heaven is high  
above the earth, so great is his  
mercy toward them that fear him.

12 As far as the east is from the  
west, so far hath he removed our  
transgressions from us.

13 Like as a father pitieth his  
children, so the LORD pitieth them  
that fear him.

He knoweth our frailties,  
that we

5. BOOK \_\_\_\_\_  
CHAPTER \_\_\_\_\_

And the maid  
the child's mother,  
and Pharaoh's daughter  
took her, and said, Take this child away,  
and nurse it for me, and I will give thee  
thy wages. And the woman took  
the child, and nursed it.

10 And the child grew and she  
brought him unto Pharaoh's daugh-  
ter, and he became her son. And  
she called his name Moses; and  
she said, Because I drew him out  
of the water.

11 ¶ And it came to pass in those  
days, when Moses was grown, that  
he went out unto his brethren,  
and on their burdens: and he  
saw that the Egyptians  
were oppressing  
the Hebrews.

3. BOOK \_\_\_\_\_  
CHAPTER \_\_\_\_\_

his house to  
be ye therefore ready also,  
for the Son of man cometh at an  
hour when ye think not.

41 ¶ Then Peter said unto him,  
Lord, speakest thou this parable  
unto us, or even to all?

42 And the Lord said, Who then  
is that faithful and wise steward,  
whom his lord shall make ruler over  
his household, to give them their  
portion of meat in due season?

43 Blessed is that servant, whom  
his lord when he cometh shall find  
doing.

¶ I say unto you  
that he will make him ruler over  
his household.

6. BOOK \_\_\_\_\_  
CHAPTER \_\_\_\_\_

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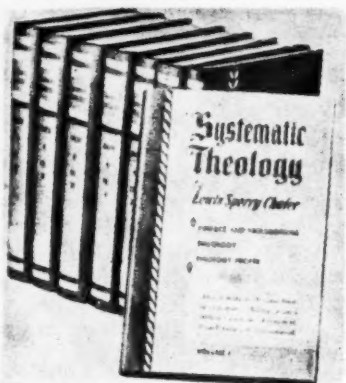
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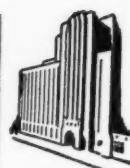


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## Inside MOODY Bible Institute

» As new and returning students settle into the fall pattern of classes, practical Christian work assignments and related outside activities, figures from the registrar's office showed a total of 1,001 students in day school. Of this number 523 were men and 478 were women. Incoming freshmen numbered 382. Students are from forty-one states and six foreign countries. Evening school enrollment as of the same date (late September) was 833, although registration had not yet closed.

» Among incoming students from foreign lands is Jonathan Ngeno, new student from Kenya, who came to the Institute to train for the important task of leadership in the African church. The product of Africa Inland Mission schools, he first heard about MBI through Raymond Wolfe, a Moody alumnus.

After completing the pastor's course and further training in Bible and theology, Ngeno hopes to teach in a Christian college in his homeland.

"Africa's great need," he says, "is for trained Christian leadership. Many of our national leaders take the Bible as a white man's philosophy. It takes educated people to write books and to explain who Jesus Christ is."

» Dr. Irwin A. Moon and Dr. George E. Speake who have just completed a tour of Air Force bases in Iceland, Newfoundland and Greenland report that the film "Windows of the Soul" was "enthusiastically received" wherever they went. Their most unusual experience was showing the film on the Ice Cap at the site of a new radar base under construction. They landed on the Ice Cap in a huge C-130 on skis.

In London Dr. Moon found that "Windows of the Soul" had been seen by more than five million viewers of BBC television. Following photographic stops in Norway, Germany and Belgium, they were scheduled for two days of ministry at an Air Force base in Spain.

» From Formosa, where he was traveling with Dr. Culbertson, Herbert Lockyer, Jr., reported that the trip was going very well. Commenting on the tension they had observed, he

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wrote, "There is a sense of uneasiness and if it were not for the U. S. forces, the island would soon be swallowed up by the Communists. Missionary work is wide open and the people are responsive to the gospel."

Late word indicates that they were delayed twenty-four hours in getting to Hong Kong because of typhoons. They are scheduled to return to this country early in November from Pakistan. **END**

» **LITERATURE FOR LATIN AMERICA:** It happened in Panama City, Panama. A curious passerby stopped to find out what the proprietor of the evangelical book store was handing out to the crowd on the busy street. Soon the inquirer, too, was handing out gospel tracts.

The man himself could not read, but that night when he went home a copy of the tract was stored carefully in a pocket. He listened carefully while his daughter read it through to him. Next morning he appeared at the book store again with a question: "How can I, too, be saved?" Within days his wife and daughter also came to Christ.

The book store in Panama City is just one of thirteen which the Institute, through Moody Literature Mission, has helped finance as gospel outposts in Latin America. Visiting them briefly during a recent check-up trip through this area, Peter Gunther, assistant director of Moody Literature Mission, heard of one instance after another where gospel literature and personal witness had brought individuals and whole families to Christ.

Moody Press, likewise, with its eye on need and potential ministry, publishes now some forty books, booklets and smaller pieces of literature in Spanish, including Spanish editions of *Through Gates of Splendor*, *Halley's Bible Handbook*, and Kenneth N. Taylor's *The Bible in Pictures for Little Eyes*. Within a year MP hopes to have twice as many Spanish titles for evangelical book stores.

» Moody films and literature for use in chapel programs by armed forces chaplains were presented by Herbert James and Milton Regier of the Institute at a recent Protestant Men's Convention at Fort Campbell, Ky. Well over one hundred chaplains and laymen from military posts throughout the eastern half of the United States attended. In addition to hearing Hugh Milton, Undersecretary of the Army, and navy and air force chiefs of chaplains, they participated in workshop sessions on men's work methods.

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## Book Briefs

[Continued on page 91]

**THE PASTORAL GENIUS OF PREACHING**, by Samuel Volbeda (Zondervan, Grand Rapids, 85 pages, \$2.00). Brief survey of the calling of the preacher, with specific reference to his role as a pastor in the biblical sense of the term. The author's Covenant background is easily detected in his approach to this vital subject.

**THE SERMON ON THE MOUNT**, by C. E. Colton (Zondervan, Grand Rapids, 158 pages, \$2.95). A series of thirty sermons based on the Sermon on the Mount. The author, a Southern Baptist pastor, applies the Sermon to daily living. Treatment is conservative, material helpful, thorough and scholarly.

**A TREASURY OF FUNERAL MESSAGES**, by John R. Chiles (Baker, Grand Rapids, 161 pages, \$2.50). A worthwhile collection of sermons delivered by the author during his ministry in the South.

**WITH MY OWN EYES**, by Bo Giertz (Macmillan, New York, 237 pages, \$4.50). Though in the form of a novel, this book is the story of Christ's life and work, told with reverent beauty. The landscape of Palestine is made vivid and the historical background put in proper focus as the events described in the gospels are narrated with surprising accuracy. Well-written by a Swedish bishop who has lived in Palestine and knows its countryside.

**LETTERS FROM THE EARLY CHURCH**, by Roger Lloyd (Macmillan, New York, 167 pages, \$3.50). A short novel covering the period of 31 A.D. to 65 A.D. in the form of a series of imaginary letters among early Church leaders. The sometimes incomplete understanding but staunch faith and quiet strength of the early martyrs are captured and set forth in this well-written little volume by an English church leader.

Answers to "DO YOU KNOW YOUR BIBLE?" quiz, page 92.

1. Daniel 11:15
2. II Corinthians 4:6
3. Exodus 2:10
4. Revelation 6:6
5. Psalm 103:11
6. Luke 12:42



## YOUTH SUPPLEMENT

# should Christians go into politics ?

It happens in America: The battle ends the day before the victory is won.

Candidates seek seclusion to wait it out. Precinct headquarters display, "VOTE HERE."

Ballots are counted, tension mounts, TV and radio blare returns, electronic brains predict.

The final tally. Groans and shouts. Joy and gloom. Nixon or Kennedy. And somewhere a teen remarks, "Living in America is great, but what a crazy, mixed-up deal is this politics!"

Where does the true Christian fit in this political picture? Can a believing high schooler consider public life as a possible future occupation, or should he stay away from helping run "the things of the world"?

Many young people want answers to these questions. Project: find several teens who have a testimony for Jesus Christ, who are proven leaders in their high schools and churches and who keep themselves politically informed.

I found such a group in the Portland, Oregon, area. Each one I talked to is an outstanding Christian, a high school officer, and

By Douglas Stave

"Of course," these Christian teens reply, "accept all the leadership responsibility you can."



## To enter politics must a Christian compromise his faith?

a leader in his church—proof that an out-and-out Christian can receive honor from those around him.

Their answers to my questions proved to me that more Christian young people ought to prepare for public office. Consider their answers and decide for yourself.

**Q.** Tell me, gang, should a Christian consider going into politics?

**A.** That's for sure. It's a good way to be a testimony.

**R.** Not only that but he can help keep out corruption and dirty politics.

**J.** That's right. Just like when Jesus went in and cleansed the temple. Christians can do the same to keep the government pure.

**C.** Besides that, we need Christians to represent the Christian citizens.

**Q.** But what if circumstances or lack of education prevent a Christian from seeking public office? What can he do?

**K.** Well, he can pray for government officials. Governor Hatfield of our state, who is a terrific Christian himself, says this is a Christian's first political duty.

**D.M.** And I Timothy 2:1, 2 tells us to pray for all in authority.

**R.** How about Romans 13 and I Peter 2? We're asked to submit to government, pay taxes willingly (ouch!), and obey every law.

**Q.** Quite an order, eh? And how can high school kids help good politics?

**D.O.** Man, you can read the newspapers. I kind of enjoy following politics.

**C.** Sure, me too. I want to know what I'm voting for when I reach twenty-one.

**A.** Another way to help is to take all the responsibility that's given to you in high school. I believe that leadership—in student offices, clubs, speech, drama, youth group, YFC club—can prepare us for political office later.

**Q.** To what political office should a Christian aspire?

**J.** It had better be one where he can be a testimony.

**R.** I believe God will tell him which one to seek.

**A.** Certainly it should be a place where his experience and education will make him effective and a real witness.

(When I started asking them about political affiliation or whether a Christian should be conservative or liberal, it was like dropping a small bomb. One said that was an explosive question. Another said a Christian ought to avoid labels. Another thought he was a conservative if that means conserving our way of life in America.)

**Q.** One of you said "we ought to avoid labels." Shouldn't a Christian take a firm stand on some issues—like fighting communism?

**C.** Of course. Marxism and freedom just don't mix.

**R.** Any threat to our way of life must be fought.

**Q.** Gang, how can a Christian prepare himself to make the grade, politically?

**K.** I'd say a complete dedication to Christ comes first.

**D.M.** Bible college gives a good foundation to any vocation.

**A.** How about studying a little about politics, kids? I'm for political science or law—they're musts.

**R.** Many in politics have varied backgrounds. Minnesota Congressman Walter Judd, a great Christian, was a medical missionary in China before entering political life.

**Q.** What personality traits are necessary in public life?

**C.** I think sincerity is the most important. People sense whether you have a real desire to serve God and country or whether you seek personal gain.

**D.O.** He ought to work to have friendliness, honesty and a good disposition.

**J.** But you know that a consistent, God-glorifying life can come only by continuous dependence on Jesus Christ.

Judging by the book title, Dave Moffitt may be one of our future Christian politicians.



## THE PANEL

**ROLAND BOYCE**, student body president, Franklin High School, Portland, Ore.

**KENNETH COATS**, student body president, Colton High School, Colton, Ore.

**JOHN GUSTAFSON**, junior class president, Centennial High School, Portland, Ore.

**CONNIE HILLMER**, student body treasurer, Beaverton High School, Beaverton, Ore.

**DAVID MOFFITT**, yell king, Newberg High School, Newberg, Ore.

**ARDON OVERBY**, student body president, Roosevelt High School, Portland, Ore.

**DAVID OVERBY**, sophomore class president, Roosevelt High School, Portland, Ore.

**Q.** How right! O.K.—just say that I decide to enter politics. How can I become known?

**D.M.** You can get active in your local precinct, or maybe campaign for others or write articles.

**A.** Here's what some do: They place their names on the ballot to get known even though they know they won't be elected.

**Q.** What about a high-pressure campaign? In favor?

**R.** If "oomph" is needed, use it.  
**D.O.** I'd say so. Fighting for right takes more effort than tearing down what's right. Pull out the stops!

**Q.** Do you think a Christian should use oratory to win votes?

**K.** Yes, but don't overdo it. We should know the difference between good speaking and being a show-off.

**Q.** How about using his faith to get votes?

**A.** Avoid it, I'd say. Sure, everyone should know he has faith in Christ, but that shouldn't be the main reason for voting for him. His ability, training, and experience are also important.  
**C.** Ditto. I wouldn't want to see incompetent Christians in office—that would do more harm than good.

**Q.** How should he raise campaign funds?

**R.** Any legitimate way, but no "if's with the gifts," money from "machines" that expect favors later—no sir!

**D.O.** I believe that receiving many small gifts is more democratic than a few large ones.

**Q.** How should a Christian react to criticism during the campaign or while in office?

**D.M.** He should face it with an open mind. If he's wrong, he should admit it. If he's right, he should refute it.

(They had a lot to say about how effective a Christian can be in helping the country and being a witness for Christ. One said a Christian can count for Christ by being a good example. Another had a gem: a natural outliving of the indwelling Christ bears most fruit—too many have a martyr complex or else say nothing at all. A third said his rule in office was never to compromise, say nothing he didn't live and be proud of his Lord.)

**Q.** Should a Christian in politics encourage patriotism?

**J.** Well, I guess! It needs to be restored.

**R.** And where America is unique, people should know it and be proud of it.

**Q.** What about the menace of communism?

**C.** I'm sure that a solid faith in Christ is really the only permanent deterrent. Communism is an enemy of faith and freedom.

**K.** And a Christian in office can tell the people how far the communists are entrenched in our country, expose them and do what he can to purge our institutions of them.

**Q.** What about log-rolling—"You vote for my bill and I'll vote for yours"?

**A.** Steer clear.

**J.** Agreed! No contracts should be made. He should decide his vote on the bill's merits alone.

**Q.** But what can just one Christian do to affect national decisions and our future?

**R.** Far more than he probably realizes. It's like the saying, "I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do, and by the grace of God I will do."

**D.M.** I'm positive that one Christian, strategically placed by the Lord, can exert a great influence for Jesus Christ.

**Q.** Can any of you think of such a person described in the Bible?

**C.** Sure. Daniel is the best example I know. He was way up in the government under three kings because he believed his faith in the Lord was more important than political power.  
**D.O.** He never compromised. That's

[Continued on page 101]

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## 'TWEEN TEENS

# Prayer for A Teenager

By Gordon R. McLean

A TEEN-AGE girl sat across the desk from me discussing a problem, and she ended by saying, "Besides praying, can you tell me what to do about it?"

The way she said "besides praying" left no doubt that she considered prayer a religious cliché that all preachers used as a magic cure-all. She thought that prayer was theoretical, while her need was practical.

Let's face it. Most of us have some crazy ideas about what it means to pray. Some of us are like the fellow who prays at night and never in the morning because "I ain't scared in the daytime." For others prayer resembles a fire extinguisher—to be used only in case of emergency. The most contact many kids have with prayer is listening to the more formal version that comes in the middle of the Sunday morning service.

But what can prayer really mean to a teenager?

Let's decide what it is first. Prayer, you see, is basically the process of lining up our life with the will of God. Different than you thought, isn't it?

Prayer begins with fellowship with God . . . just spending time with Him . . . enjoying His friendship . . . thinking about His promises and love for you. And don't tell me you get bored spending a little time with someone you love!

Then it involves a surrender of your will to His. Becoming a Christian involves an initial turning over of your life to Christ. But also day by day there comes the issue of letting Christ rule in your life . . . Christ constantly in command, Christ completely in control.

Finally, prayer is getting from God the provision you need to do His will. Remember, back of all God's commands He puts His power . . . strength, wisdom, material supplies, finances, open doors, the right words at the right time . . . all of these are available like riches in a bank for the daily needs of a Christian.

Why don't prayers get answered? There are a number of reasons. God only can work through clean lives, which is why the Bible says, "When I regard iniquity in my heart the Lord will not hear me." We ask without believing, a rather insulting process when you stop to think of it. Yet

"without faith it is impossible to please Him."

The biggest reason our prayers don't get answered is because we pray selfishly, or even sinfully. "Ye ask amiss that ye may consume it upon your lusts." God isn't interested in pouring out his resources just for your personal pleasure, no matter how perverted. He is interested in accomplishing His will, fulfilling His mission and showing His power through your life. For this there is unlimited supply.

How does this work in actual practice? Take studies, for example. A Christian teen decides that the only way he can honor the Lord is to do the very best job of which he is capable on his grades.

First, he studies as hard as he can. After all, it is a little presumptuous to ask the Lord to do what you are perfectly capable of doing yourself, and studying certainly falls in that category.

Then when it comes time for the test, the Christian student quietly prays, "Lord, I've done the best I could to prepare for this exam. Now bring to my mind the information that I need to complete the test in a way that will honor you."

These are the down-to-earth, sincere prayers that get to the heart of God and get answers . . . "Make me a real Christian at home with my folks and brothers and sisters . . . Lord, keep me from exploding my temper . . . Help me, Lord, to do such a good job that my boss will see Christ living in me . . . God, guide my choices of subjects and school so that I'll be prepared for what you want in my life . . . Lord, when I'm out with my date help us to honor you in all we say and do and in the places we go."

Not eloquent speeches with our eyes closed, but the heart-cry of our basic needs to a loving and concerned Saviour. This is prayer.

Just one more thought on prayer. Why not set aside a definite time each day when you review your life, your problems and your needs in prayer with the Lord after you've spent time in His word? Then, moment by moment through the day, "Pray without ceasing." Quietly commit each contact, decision, phone call, crisis and need to Christ. Your teenage life will be the richer for it!

END

## Should Christians Go Into Politics?

[Continued from page 99]

what I admire about him. Most of us would have kept quiet, but Daniel always had a firm testimony.

K. Yes, and he could have kept out of the lions' den by "forgetting" to pray, but in the long run he was victorious by being faithful.

Q. How about Lot, Abraham's nephew? Wasn't he quite a politician, too?

A. Was he! Just the opposite of Daniel. He could have carried the standard for righteousness and faith, but he shirked his responsibility.

R. His problem started over money, I think. When Abraham prayed, Lot grabbed. And his thirst for power and gain damaged his testimony so much that the residents of Sodom had no respect for him.

C. Today the temptations are even greater, I think. It takes a lot of prayer and dependence upon the Holy Spirit to do what's right.

J. A Christian in government has to stand for what's right all the time and let God take care of the consequences.

Q. Some believe that the verse, "Come out from among them, and be ye separate . . ." (II Cor. 6:17) teaches separation from any political movement or office. What do you think?

K. That's not my interpretation. Christ ate with tax collectors so he could reach them with the gospel.

D.M. We need more Christians in every field of endeavor, especially politics.

Q. But won't those in public life be required to attend cocktail parties and social balls?

A. I was required to attend certain functions I don't approve of. I went, was a cheerful non-participant, and was able to be a witness because of it.  
C. Students respect us for our stand. I believe that American citizens respect our Christian leaders for theirs, too.

Q. Finally, how about some advice to Christian teenagers concerning the political life of our country?

R. We really ought to pray—for our leaders, that the nation will turn to Christ and for peace.

D.O. I'd say, let's keep ourselves informed and become citizens who care about our country.

K. And look to God for guidance, too. Maybe He will want some of us to run for office some day!

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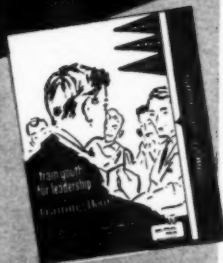
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Johnson putting the shot for a distance of 51 feet, 10 $\frac{3}{4}$  inches, during the decathlon competition at Rome, Italy. UPI

Johnson and Yang, friendly rivals who battled down to the wire for championship, chatting just before the games. UPI



# SWIFTER, HIGHER, STRONGER

By Mel Larson

**A**N eager, chattering crowd of 100,000 sports fans are jammed into the colorful stadium in Rome, Italy, on August 25, 1960. They are there to watch the opening ceremonies of the 17th Olympic Games.

The emotional impact is tremendous. One American sports writer sums it up:

"Nothing in the world matches the opening day ceremonies. Talk about chills running up and down the spine. The sight of the Stars and Stripes moving around the track . . . in this colorful and non-partisan spectacle makes the cold sweat pour out in a joyful stream."

Marching behind their pennants in their colorful uniforms are 7,000 competitors from eighty-five countries, humbly proud to represent their homelands in this four-year classic. A cheer greets each group of athletes. But when the Americans reach the oval a tremendous roar goes up.

At their front strides a six-foot, three-inch Negro, weighing 196 pounds. In his hands he carries the waving Stars and Stripes.

Who is the man chosen to lead the Americans in this dramatic opening ceremony? He is Rafer Johnson of Kingsburg, Calif., who will represent the United States in the decathlon, a grueling ten-event battle to discover "the world's greatest athlete."

Rafer Johnson is more than an athlete, however. He is a Christian. His path to the athletic pinnacle is paralleled by a quiet devotion to Christ that keeps him faithfully witnessing for his Lord. Here is a dedicated, prayerful young man. When in July of this year he set the world's record for the decathlon, he began sprinting with joy. Then suddenly he stopped and knelt to pray in the middle of the field, his face wet with tears of gratitude to God. This is Rafer Johnson.

✦ Switch quickly to September 5 and 6 and the decathlon competition, the most grueling grind of all. In two days the athlete must compete in ten events: 100 meter dash, broad jump, shot put, 110 meter hurdles, discus throw, pole vault, high jump, 400 meter run, javelin throw, 1,500 meter run. Speed, strength and stamina are all involved, with many different muscles called on for the utmost effort. Scoring is computed against a perfect score of 10,000 points.

For weeks sports experts had been pouring out words about the close competition between Rafer Johnson, U.S.A., Vasily Kuznetsov, Russia, and C. K. Yang, Nationalist China. In the 1956 games in Australia, Johnson

Moody Monthly



# Story of Rafer Johnson, "world's greatest athlete," who reached the top and still maintained a Christian witness



had finished second, with the Russian third. In 1958, in Moscow, Johnson defeated Kuznetsov to set a world's record—only to have the Russian come back in 1959 to take the world's record back again. Then in July of this year, qualifying to represent the U.S.A., Johnson scored a sensational 8,683 points, breaking by 326 points the record held by Kuznetsov.

But in September, strangely enough, it was not the Russian with whom Johnson was to do battle, but a good personal friend, a man with whom he had trained for two years on the U. C. L. A. campus—C. H. Yang of Formosa.

At the end of the first day, after five events, Johnson had run up a slim advantage of 55 points, with a total of 4,647 points as compared with 4,592 for Yang. Kuznetsov was trailing in fifth place.

To amass these points, the American sped the 100 meters in 10.9 seconds, broad jumped to 24 feet, threw the shot 51 feet, 10¾ inches, high jumped over 6 feet and ran the 400 meters in 48.3 seconds.

The second day, Tuesday, Johnson ran the 100 meter hurdles in 15.3 seconds. But Yang did it in 13.8 seconds and regained first place. Johnson countered with a discus heave of 159 feet, 1 inch, as against Yang's 130 feet, 8 inches, and so took the lead again.

In the pole vault Yang almost caught Johnson, with 14 feet, 1¼ inches, though Johnson turned in the best mark he has ever done—13 feet, 5¾ inches. It was now clear that the decathlon was a two-man battle, with Johnson 7,076 points and Yang at 7,052. Kuznetsov was a low third with 6,482.

With pressure mounting moment by moment, the duel went on, as thousands of fans watched with tremendous interest. Johnson tossed the javelin 229 feet, 10¾ inches. Yang hung it in there at 223 feet, 9¾ inches. The margin was now: 67 points, with Johnson ahead.

Then came the breathtaking finale—the 1500 meter run! This race is regarded as a "killer," the severest test of the two days. Yang, lighter and faster, had the ability to make up those points. He had done the "metric mile" before in 4:32. Johnson, though having the knobby-kneed legs of a sprinter, has the build of a weight man. The fastest time he had ever run the 1500 was 4:54.

So Johnson knew that to win he had to stay with Yang all the way. And he did just that. The Chinese ace could not shake him no matter how hard he tried. Rounding the final curve and moving into the stretch, Yang gave it one final desperate try as he spurted. But Johnson responded in kind and at the tape was only four or five yards back.

Yang's time: 4 minutes, 48 seconds.

Johnson's time: 4 minutes, 49.7 seconds.

The battle was over. As the crowd went wild, the coveted mantle of the "world's greatest athlete" went floating down onto the rippling sweating shoulders of Rafer Johnson.

Final count:

Johnson—8,392 points.

Yang: 8,334 points.

Kuznetsov—7,809 points.

Thrilled, the spectators poured out of the stands. It took the help of Italian police to get Johnson through a tunnel to the American dressing room. On the way he met the Russian star, Kuznetsov, who grabbed Johnson, embraced and kissed him on the cheek in European style.

Back in the dressing room, Johnson was the center of excitement. Not far away sat Yang, head in his hands, weeping. Warily, the Chinese athlete struggled to his feet, moved toward Johnson, seized his left hand and said, "Nice going, Rafe."

To the newsmen covering the classic, Rafer said, "I never thought at any time that I would lose, but sometimes I did not know how I was going to win. I knew I must. And I would."

Because of Rafer Johnson's accomplishments in Rome, the world knows that an athlete can reach the top and still maintain a Christian witness. *Time* magazine put it this way in its cover story of August 29:

"By character as well as prowess, Rafer Johnson, 25, comes close indeed to fulfilling the ancient Olympic ideals of the dedicated, all-around athlete. . . . The spirit of the Olympics is more than the will to win. It is the quality of competing with honor, courage and character."

♦ To discover the source of these qualities one must go back to Johnson's early high school days in Kingsburg, where his folks had moved from Texas when he was only ten years old. Rafer attended Sunday school regularly at the Evangelical Covenant Church—his parents saw to that. He sang in the choir and was active around the church.

"But I felt there was something missing," he says. "I found out what it was on October 29, 1953, when I accepted Christ as my personal Saviour. I made my decision at a Youth for Christ Bible Club banquet. There wasn't a great deal of emotion as I asked the Lord to come into my life and to guide me from day to day. Later, when I realized what He was doing for me, the tears really flowed. I was happy. I felt great."

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Within a few months he joined the Evangelical Covenant Church in Kingsburg, where he is still a member. After a YFC Christmas holiday conference on Catalina Island where Rafer was voted honorary mayor by 800 teenagers present, he said: "What a thrill it was to see God at work in the hearts of teenagers. He worked in my own heart, too. I, along with many other kids, have a fire in my heart to spread the gospel to everyone we know. Every Christian should have this kind of fire."

Johnson's brilliant high school career brought scholarship offers from about twenty schools. He had won four letters in track, three in football, three in basketball and had set nine school track records and seven conference track marks. Within a few weeks after high school graduation he competed in his first national AAU decathlon in New Jersey where he placed a respectable third. He was then eighteen.

At the University of California at Los Angeles (UCLA), Johnson amassed another amazing record in track and basketball. When the 1956 Olympics were held in Australia, he was there. A knee injury forced him out of the broad jump. But in the decathlon, even with his bad knee, he placed second behind Milton Campbell, U.S.A., and ahead of the Russian, Kuznetsov.

Then, back home, in June, 1959, while he lay dozing in a car driven by his brother, Jim, another car swerved from an opposite lane and crashed them head-on.

Rafer was out all that summer with an injured spine, and, they said, possibly out for good. But in the crucial tests in July his back held up, then Rome capped it off with its thrilling victory.

✦ This quiet young man with the tremendous drive to win in the decathlon has this to say concerning his faith in Christ:

"In a very short time after my conversion I knew I could depend on Christ at all times. No matter how big or how small the problem, He is always present and ready to help. I fully agree with Philippians 4:13, 'I can do all things through Christ which strengtheneth me.'"

"The championships... will soon be forgotten, and the lights will go out, but the Christian team will live and the light will never dim but will burn on and on.

"I pray not to win, but to do my best... win or lose, I am on a winning team: the Christian team, coached by the greatest of all, Jesus Christ."

END

# HOW TO DOCTOR UP YOUR WEAKLY YPM

By Don C. Mainprize

No! I'm not going to young people's meeting. It bores me stiff," Jim complained.

Jim was right, and his sister, Jane, knew it. Why, even the Christian young people of the church did not come. The trouble was, nobody knew what to do or how to do it. Their meetings never panned out because they were never planned out.

Good young people's meetings don't just happen. They must be prayed over, planned for and publicized. Planned programs can start young people thinking seriously about Christ.

Then why do so many groups fail to plan? Is it laziness or indifference? It may not be either, but simply lack of guidance. Where can you obtain guidance to help make meetings interesting?

One small Michigan group, faced with this problem, handled it this way. First, they consulted their pastor. He suggested several pamphlets on planning successful meetings. Among them were: *Ideas For Boy's and Girl's Programs* by Ken Anderson and Morry Carlson; *52 Complete Young People's Programs* by George F. Santa; *A Year of Young People's Programs* by Wally and Esther Howard; *52 Workable Young People's Programs* by Theodore W. Engstrom.

In these they found scores of exciting fit-to-be-tried ideas . . . ideas that would add variety and vitality to their gatherings without sacrificing the message of salvation or the challenge of Christian service.

After a thorough study of the material they set dates for quarterly planning meetings. Faithfully attended, these planning sessions proved a major factor in assuring successful programs.

At the first meeting all six faithful attendants were assigned definite jobs. One of the group, a Christian Writer's Institute graduate, wrote articles for the local paper, reported coming events to the pastor to insure announcements through the bulletin and pulpit, and supervised preparation of a mimeographed quarterly program booklet. Every member and visitor received a program booklet each quarter.

Two people welcomed visitors and contacted absentees. Visitors joined gladly in the program when they were welcomed individually and introduced to other members before the meeting. Absentees were contacted the first week by members, the second week by phone, and the third week by a postal card, so they always knew they were definitely missed.

Another individual was assigned as the party planner. She was equipped with several booklets, including *Ideas For Young People's Parties* by Ken Anderson and Morry Carlson.

Finally, the secretary-treasurer took notes and money, and the president saw that everyone finished his assignment on schedule.

Did the planning pay off? Well, this original group of six young people soon saw attendance climb to twenty-five and sometimes thirty.

Absentees returned out of curiosity and became regulars. Unserved teenagers read about the meetings and came to have fun. Not only did they have a good time, but they also heard the gospel. Everyone knew what was coming up the next week, and actually looked forward to the hour. The "weakly" meeting had responded to treatment and was now healthier than ever before!

If your meetings look anemic and weakly, why not do some doctoring? Consult your pastor for suggestions. Then plan faithfully, publicize adequately and pray fervently. God will bless your work. Prove to yourself that your group can have meetings that are interesting, instructive, well-attended and an honor to the Lord Jesus Christ. END

## WHY SOME FAIL

"When church workers fail at their jobs, it's usually because they can't get along with people."

A. Donald Bell of Southwestern Baptist Theological Seminary reached this conclusion after studying reports from Carnegie Technological Institute. "Church workers may know the gospel," says Bell, "they may have mastered new methods of leadership and be dedicated to their church offices, but yet be unable to get across to people in an acceptable way."

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## what does the BIBLE say?

ANTHONY C. CAPON



### Hell—Fact or Fiction?

**M**OST of our monthly Bible studies deal with questions which arise from our personal Christian lives. This time, however, we turn to a topic which is not really a problem of Christian living. It is, rather, a question we are often asked by unbelievers, or by professing Christians who do not base their beliefs on the Scriptures.

Many persons find it difficult to believe that there can really be any place of eternal punishment or that God could permit hell to go on existing. "How can we who believe in a God of love still believe in hell?" they ask.

★ THE first thing we need to know is that references to hell occur throughout the Scriptures, both in the Old and New Testaments. In the Old Testament hell is spoken of many times, but without much detail about who will be sent there or for how long.

See, for example, Psalm 9:17. Where is it said that people are going to be sent? What people and what nations? You will see that this is a very clear statement about the fact of a place to which the wicked are consigned, but that not much further information is given.

Similarly, Isaiah 14:15 refers to hell and "the pit." This comes in a passage which, most likely, in the mind of God refers to the fall and destiny of Satan. You will find in verse 12 a reference to his previous glory and his ignominious fall from heaven. His sin is specified in verse 14 (what is it?). Now see verse 15. What is the fate planned for him?

There are many other verses in the Old Testament telling of the horrors of a godless death, but we have no time to examine them all now. However, none of them goes into any detail about hell, and there are no descriptions of it whatever.

It is very interesting that the first person in the Bible to talk in detail about hell is the Lord Jesus Himself. People often suppose that His teaching was mainly about the love of God, whereas they think that the Old Testament is a book about judgment. You see that, if anything, the opposite is

true. It is from the Lord Jesus Himself that we learn more about hell than from anyone else. This is just another example of the need really to *know* what your Bible says.

Turn to Christ's account of the judgment of the nations in Matthew 25:31-46. A glance at the verses will refresh your memory about the story. What had the "righteous" done (vv. 35, 36)? What was to be their reward (v. 34)? What about those on His left hand—what had their sins been? See verses 42 and 43.

See the fate that awaits them in verses 41 and 46. Here you see some of the chief characteristics of hell. From whom are the ungodly to be separated? What will they find in hell? With whom will they share it? The answers to these questions are in verse 41.

Verse 46 answers for you the questions: What will happen to the unrighteous, How long will it last?

★ ANOTHER passage which takes us to the end of the age and tells us about coming judgment is Matthew 13:40-43. Who are the people who are to be judged in this case? See verse 41. What is going to happen to them? See verse 42. Will they be conscious of their sufferings and torment? The same verse gives the answer. When is all this to take place? See verse 40. What will be the destiny of the "righteous" this time? See verse 43.

As you would expect, the main details are the same as before. There is no inconsistency or hesitation about our Lord's testimony to the fact and nature of hell. Of course, His purpose in talking of the future sufferings of the ungodly is to warn us against ever coming to them ourselves. See the end of verse 43.

You will find a very moving story, which the Lord Jesus Christ recorded in Luke 16:19 to 31. It is quite possible that this is an actual occurrence rather than a parable, since the name of one of the characters is given (v. 20). We do not need to examine the whole of the story. But see where the rich man found himself after his death

(beginning of verse 23). Notice that his experience began immediately after his death and burial. This seems to indicate that the judgment at the end of the age is merely going to confirm what a man's state is at death. As Jesus said, "He that believeth not is condemned already" (John 3:18).

What was happening to the rich man in hell? See the middle of verse 23. What was he "in"? What was causing his pain (v. 24)?

How is hell described in verse 28? Is there any possibility of anyone's getting out of it, once he is there (v. 26)? According to other words of the Lord Jesus, all that awaits folk such as this rich man, at the end of the world, is for them to be resurrected for judgment then consigned to hell for eternity. These are solemn truths the mind can hardly bear to think about.

The teachings about hell in the rest of the New Testament repeat very largely the sayings of Christ Himself. See for example Paul's description of the return of Christ in II Thessalonians 1:6-10. Who will be punished, according to verse 8? When is this to happen (vv. 7, 10)?

♦ THE Book of Revelation closes the Bible account of hell, describing it as a "lake of fire." See Revelation 20:12-15. The judgment scene is in verse 12. Who is judged? Out of what? What happens to those who are not in the Lamb's "book of life"? See verse 15. Chapter 21:8 gives you the same truth in different words.

Our Bible study on hell is ended. We have seen that there can be no doubt whatever that the teachings of the Scriptures is that an eternity of pain and misery awaits those who have not "obeyed the gospel." It is impossible to twist the Scriptures to any other meaning. But the question remains: why does not God intervene? Why does He not bring everyone to heaven?

You will need to think this question out for yourself. We will only indicate where the answer is to be found. God will not—indeed, He cannot—tolerate in His presence an unrepentant sinner, nor a sinner whose repentance is forced and therefore unreal. Moreover, no one need ever feel the fires of hell; the Son of God has borne their torment on Calvary. God's love has gone to the uttermost to rescue the sinner from hell. Now only one thing is needed—voluntary and true repentance of the sinner.

May I ask one final question? What of your friends and loved ones who are in danger of hell? The Lord Jesus gave His life to save them from this fate. What are you doing? **END**

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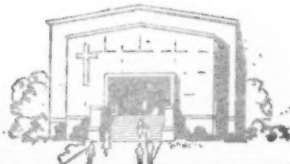
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## the last word

Dear Friend:

The other day we heard a man preach on the "prodigal son"—the story of the young man who begged his father for his share of the inheritance, took his journey into a far country, and wasted his substance there in riotous living. At the lowest point of his degradation the young man "came to himself," resolved to go back to his father and confess his sin, and proceeded to carry out his resolve.

It was when he came to himself that his redemption began. Up till that time he had been running away. Now—for the first time in his life—he was making an honest appraisal of himself and his situation. It didn't make a very pleasant picture. But it was his first step on the road to his father's house.

We wonder if you have ever come to yourself, or whether you have been running away all your life. We wonder whether you have ever faced reality. It is not a very pleasant experience. But without it you will never take one step toward the Father's house. Without an honest appraisal you will never be a happy person. Because the things of this world cannot give what your soul is hungering for—the joy of a cleansed conscience, the peace of God that passes understanding, a place of loving favor in the family of God.

Like the father in the story, God is looking for you, and waiting to receive you. But he who comes to God must first come to himself. We pray that you will do both.

The Editors

(Read Luke 15:11-32; John 3:14-18; Revelation 3:20; John 1:12.)

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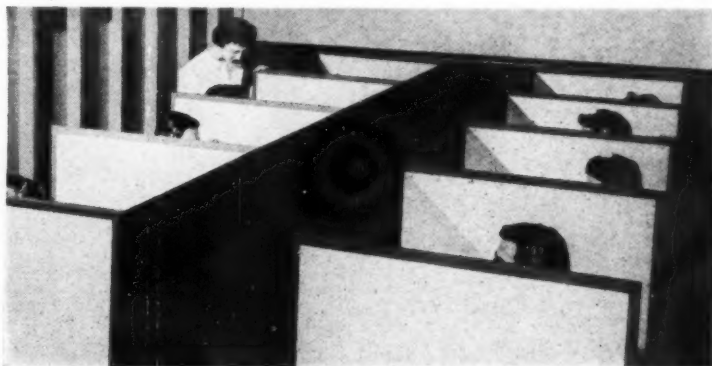
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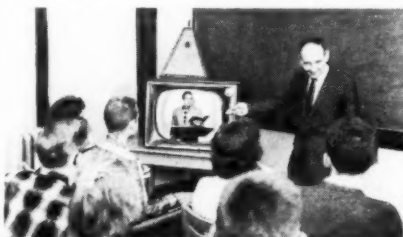
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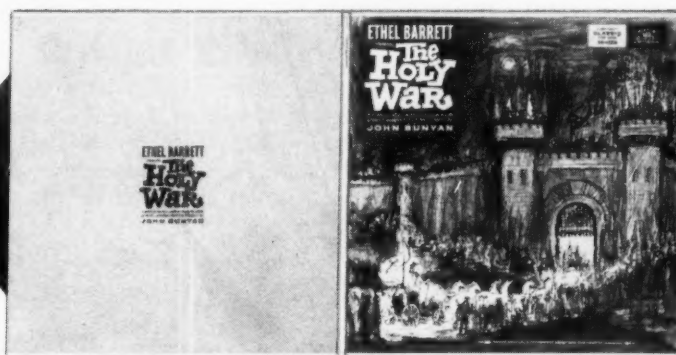
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